# THE CORRECT THING

## IN GOOD SOCIETY

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## *IN GOOD SOCIETY*

BY

THE AUTHOR OF "SOCIAL CUSTOMS"

BOSTON
ESTES AND LAURIAT
PUBLISHERS

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BREVITY is the soul of wit; but a soul cannot do without a body in our mortal world. If, therefore, in this brief treatise matters are so condensed that he who runs (or rides) may read, it must evidently be with the understanding that the reader shall give the body of his own intelligence to the soul of these short sentences. Condensation is often important for convenience in carrying with us material for future expansion. In the little work here offered, it has been attempted on this ground. The result sought will not be attained unless those who may take the book in hand shall themselves supply the expanding force of sympathy and intelligent apprehension, reading between the lines, and even across the page, since neither the positive nor the negative statements are complete in themselves, each needing the complement of its opposite.

### It is the Correct Thing

To use good jet-black ink.

To use handsome, thick, plain white paper.

To fold and direct a letter neatly, and to put on the stamp evenly, and in the proper corner.

To put on as many stamps as the weight of the letter or parcel demands.

For the autograph fiend to enclose a stamped and directed envelope when writing to his intended victim.

To enclose a stamp when writing to a stranger on your own business.

To use sealing-wax, if you know how to make a fair and handsome seal.

To fold a letter right-side up, so that the person who receives it will not be obliged to turn it, after taking it out of the envelope, before he can read it.

To use black-edged note-paper when one is in mourning.

To use postal cards for ordinary business communications.

To write legibly.

To write straight.

### It is not the Correct Thing

To use pale or colored ink.

To use ruled note-paper, except for business communications.

To use note-paper of bright, variegated, or very dark colors, or envelopes of eccentric shape.

To use a monogram or other device on an envelope.

To use stamped or yellow envelopes, except for familiar or business correspondence.

To mail a letter without a stamp on it.

To use sealing-wax if you don't know how, or if you have not time to make the seal carefully.

To make a seal with a thimble or other miscellaneous object not intended for the purpose.

To direct an envelope wrong side up.

To use postal cards for private correspondence.

To write a business communication on a postal card, where it may annoy the recipient to have his business or occupation thus publicly set forth.

To write only the two first letters of a word, and to represent the remainder by a series of unintelligible loops or runs.

### It is the Correct Thing

To spell correctly.

To write numbers, dates, and proper names with especial care and distinctness.

To date a letter at the beginning, on the right-hand side, and a note at the end on the left-hand.

To use both the day of the week and that of the month when dating a letter, and in a business communication to give the year also.

To have one's address engraved at the top of one's note or letter paper.

To give one's full address when writing to a person who does not know it, and from whom an answer is desired.

To sign a letter with the full name, or with the last name and initials.

For a lady to sign her last name and initials, instead of her Christian name, when writing to a comparative stranger, to a younger person, to a servant, or when writing on business.

To sign a business letter, "Your obedient servant," "Yours very truly," "Yours very sincerely," or "Yours respectfully."

### It is not the Correct Thing

To write like Horace Greeley.

To write up hill and down dale.

To use a great number of flourishes.

To cultivate a clerklike or commercial hand, except for business correspondence.

To imitate the handwriting of another person to such a degree as to lose the original character of one's own.

To sign a letter with a nickname, — such as "Mamie," "Bessy," etc., — unless when writing to an intimate friend.

To sign a friendly letter, written to an equal, "Your obedient servant," or "Yours respectfully."

To write "My Dear Sir." It should be "My dear Sir," or "Dear Sir."

To abbreviate words. "And" should never be written "&," nor "which" "wh.," etc.

To underline or accent words frequently.

To use slang.

To say, "I take my pen in hand."

### It is the Correct Thing

To sign a letter to a superior, "Yours respectfully," or "Your obedient servant."

To write "Please address MRS. or MISS J. T." where it is desirable to let your correspondent know by what title to address you.

To preface a business letter with the name and address of your correspondent.

To make the signature correspond with the general tone of the letter; that is, to sign a formal letter in a formal but courteous manner, and a friendly or affectionate letter in a friendly manner.

To use figures for giving dates or the number of a house or street.

To direct a letter to a married lady with her husband's full name or last name, and initials.

To write "Rev. and Mrs. T. J. Sawyer," or "Dr. and Mrs. Paul Jones."

To write "Esq." after a gentleman's name when addressing any letter except a note of invitation, and when he has no other title.

To address a letter to a clergyman, "Rev. Simeon Dix," and to a doctor of divinity, "Rev. Thomas

### It is not the Correct Thing

To cross a letter. It is inexcusable to do so, when postage and paper are both so cheap.

To sign one's name with any title prefixed, as "Mrs.," "Miss," "Mr.," etc.

To write anonymous letters, even with a good intention. It is considered very cowardly to do so.

To write in haste where one can possibly avoid it, unless to intimate friends. Besides the liability to make mistakes or to express one's meaning imperfectly, haste implies a lack of formality, and therefore of respect for one's correspondent.

To use figures to express quantities, as "4 quarts."

To direct a letter to a married lady, using her own name or initials.

To write "Mrs. *Rev.* Thomas Sawyer," or "Mrs. *Dr.* Paul Jones."

To write a letter in the third person, and sign it in the first.

To put the most important part of a letter in the postscript.

### It is the Correct Thing

King, D.D.," to a bishop, "Right Rev. Silas Linworth, D.D.," to a judge, member of Congress, mayor of a city, member of a State legislature, etc., as "Hon. Montclair Smith," and in the case of a member of Congress, to add M.C. after the name.

To answer all letters promptly.

To remember that a written communication is necessarily more formal than a verbal one, and therefore must be uniformly courteous, and should rarely contain jokes or personal allusions which might be misconstrued.

To remember that "the written word remains," and therefore to write with due caution and clearness.

To be concise, but never curt.

To remember that the adoption of a courteous and dignified tone shows greater self-respect than would the assumption of an undue familiarity.

To avoid egotism on paper, as elsewhere.

To read over letters before sending them off.

To write to a friend or hostess after making a visit at her house, thanking her for her hospitality.

### It is not the Correct Thing

To address a letter to a bishop "Bishop Potter," or to a doctor of divinity "Dr. Clarke."

To address an army or navy officer by the title belonging to a lower grade than his own.

To write when angry, or to write threatening letters, thus getting one's self into much trouble, and perhaps incurring lawsuits.

To write long letters, save possibly to intimate friends.

To write familiarly to persons whom one does not know well, to one's elders, or to those who occupy a high position.

To write a letter, and say nothing in it.

To use "he," "she," etc., first for one person, and then for another, in the same sentence.

To grumble or find fault on paper.

To write "Present," "Addressed," "Kindness of Mr. Grimes," or "Favored by Mr. Jones," on a letter which is to be delivered by a private messenger. These superscriptions are going rapidly out of fashion, though still used by some people.

### It is the Correct Thing

To send out invitations all at the same time as nearly as it is possible, and to send them out in good season.

To issue invitations for a large reception, dinner, or luncheon one or two weeks, and for a ball in the gay season two or three weeks, beforehand.

To use plain cards or note paper engraved in plain script for any large or formal occasion, such as a reception, ball, dinner, etc.

To invite guests to a luncheon or dinner by means of written invitations, if one prefers to do so.

To write a note of invitation with great care, on rather small plain white paper of the best quality, and to pay special attention to spacing and dividing the words correctly. Thus "Dr. and Mrs. L. B. Fox" must all be written on the same line.

To write "Mrs. T. H. Johnson requests the pleasure of Mr. Z. K.'s company."

To use the word "ball" for a public or subscription ball.

For a bachelor to "request the honor" in invitations addressed to ladies.

### It is not the Correct Thing

To invite any one, save an intimate friend, at the eleventh hour. If a dinner-guest disappoint you at the last moment, no one will be complimented by an invitation given merely to fill a vacant place.

To issue invitations for an entertainment at such a late hour that the guests will receive them after they have made other arrangements for the day named, or perhaps after the entertainment is over.

To invite some guests in good season, and others at the eleventh hour. In this case the latter will feel themselves insulted rather than complimented by the invitation.

To write "Mrs. T. H. Johnson requests the pleasure of *your* company."

To use the phrase "presents his compliments."

To use the word "ball" in invitations to an entertainment given by a private individual.

For a bachelor to issue "At Home" cards.

### It is the Correct Thing

To invite in the name of the hostess alone, except for weddings or dinner-parties.

To invite in the names of both host and hostess for a wedding or a dinner-party.

For a young lady who is no longer very young to issue invitations for a tea.

For a widower to issue invitations for receptions and dinners in his own name and that of his eldest daughter, if she has been for some years in society, or in his own name alone.

In accordance with the new custom, to send invitations through the post-office, if one prefers to do so, in which case they should be enclosed in two envelopes.

To write "R. S. V. P." below an invitation, on the right-hand side, where an answer is especially desired. The English use the phrase "The favor of an answer is requested."

To address an invitation or other letter which is to be delivered by a private hand, with the number of the house and the name of the street, but not that of the city or town.

**It is not the Correct Thing**

To issue invitations for a wedding or dinner in the name of the hostess alone.

For a very young lady to issue invitations in her own name.

To send dinner-invitations by post; some persons still send all invitations by private hand.

To write "R. S. V. P." on an invitation to dinner or on an "At Home" card.

To address a note of invitation to "Mrs. T. L. James and *family*," although it is sometimes done. The form is an undesirable one, and should be avoided if possible.

To address an invitation to "Miss" or "Mrs. Smith and *escort*."

To address an invitation to a gentleman and his wife or *fiancée*, "Mr. Peters and *lady*."

### It is the Correct Thing

To send general invitations — that is, invitations to large general occasions, weddings, etc. — to persons in mourning. Such invitations are sent by way of compliment merely.

To answer all invitations, save "At Home" or wedding-cards, promptly.

To answer an invitation to a dinner or formal luncheon *at once*, and to accept or refuse it definitely.

To accept a first invitation whenever it is possible to do so.

For people in deep mourning to refuse an invitation without giving a reason, and also to send their visiting-cards, with a black border, on the day of the entertainment, thus showing the reason of their refusal.

To accept or regret your inability to do so in the present tense.

To use the phrase "regrets extremely that a previous engagement must deprive him of the pleasure of accepting," or "that absence from the city must prevent his accepting," etc.

To direct an answer to an invitation to the person

### It is not the Correct Thing

To send invitations to a household within a month after a death has occurred in it.

To send invitations to dinners or luncheons to people who are in real affliction and in deep mourning.

To answer an invitation to a wedding-reception, unless requested to do so, or unless it is to be a very small occasion.

To answer "At Home" cards or invitations to afternoon teas unless an answer is requested.

To answer an invitation to a dinner, a formal luncheon, breakfast, or supper, in a doubtful or hesitating manner.

To refuse an invitation without giving a reason for doing so.

To write "*will* accept" or "*will* prevent his accepting."

To use the words "avail" or "preclude" in answering an invitation.

To "decline" an invitation.

To abbreviate in writing or answering an invitation.

### It is the Correct Thing

or persons in whose name it is given, whether you know them or not.

If a person is unable, through illness, a death in the family, or any other sufficiently serious cause, to keep a dinner-engagement, to write at once or telegraph to the giver of the entertainment.

In sending invitations to an entire family, to address one to the husband and wife, one to the daughter or daughters, and a third to the brother or brothers.

To direct notes of invitation to "Mr. B. J."

To write "Miss Brown and Brother;" although most gentlemen, especially if they have been in society for some years, prefer to have a separate note of invitation sent to them.

To send a separate invitation, addressed to his residence or club, to a young gentleman who lives in the same city with his parents, but not in the same house.

To answer all invitations courteously and with due formality, making the answer correspond with the form of the invitation.

### It is not the Correct Thing

To send an answer to an invitation to the member of a family whom you know, when it was written in the name of some other member.

To answer a note of invitation on business-paper.

To leave out the day, and for a dinner or lunch the hour also, in answering an invitation, in order to prevent the possibility of a mistake.

To send a verbal answer to a written invitation.

To direct a note of invitation to "B. J., Esq."

To write "Misses Brown and Brothers" on an invitation.

To send a separate invitation to every member of a large family, where there are a number of brothers and sisters. It would look ostentatious to do so.

To answer an invitation on a visiting-card, or to write "regrets" on one.

To invite a gentleman without his wife, or a lady without her husband, unless it be to an entertainment where gentlemen alone or ladies alone are invited.

### It is the Correct Thing

To use perfectly plain visiting-cards, of fine pasteboard, engraved in plain script.

In an emergency, if obliged to use a written visiting-card, to write one's name with pencil, rather than with pen and ink, since the use of the latter would seem to imply deliberate purpose.

For a gentleman to use a smaller card than a lady, and one narrower in proportion to its length.

For a gentleman to prefix "Mr." to his name on a visiting-card.

For an officer in the army or navy, a physician, a judge, or a minister of the Gospel to use his title on a visiting-card.

To use the full name on a visiting-card, as "Mrs. Joel Cotton Smith," "Miss Clara Howard Jameson."

For a lady to prefix "Mrs." or "Miss," as the case may be, to her name on a visiting-card.

For a married lady to use her husband's full name or last name and initials.

For a gentleman, a married lady, or a young lady who has been for some time in society, to have his, or her, address engraved on a visiting-card. (Some

**It is not the Correct Thing**

To use glazed or enamelled visiting-cards.

To use cards with any fancy device upon them, cards of irregular shape, or those with a border of any sort, — such as an embossed border or a gilt edge.

To use visiting-cards that are printed or written by hand, instead of engraved.

To use militia or other complimentary titles on a visiting card.

To use a nickname on a visiting-card, as "Miss Hatty Jones," "Mr. Tom Bridges."

For an American citizen to use a coat-of-arms on a visiting-card.

For a lady to have her name engraved "Mary Brown," without any prefix.

For a married lady to use her own Christian name or her own initials on a visiting-card.

**It is the Correct Thing**

married ladies omit the address on their own cards, in which case they send their husbands' cards, containing the address, with their own.)

For a young or single gentleman to put the name of his club on his card, rather than his own residence, if more convenient or agreeable to do so.

For a lady to have her reception-day engraved in the left-hand corner of the card.

For residents in a small suburban town to put the name of it on their cards, in order to avoid confusion.

For a widow to use either her husband's or her own initials or name on her card. She has no legal right to use the former, but public sentiment is in favor of allowing her to do so.

For a widow to use a card with "Mrs. John Smith, Sen.," on it, where she has a daughter-in-law who is also "Mrs. John Smith."

For the eldest single woman belonging to the eldest branch of a family to use "Miss Esmond" on her card, or for the eldest daughter of a younger branch to do so, where there are no single women in the older branch.

**It is not the Correct Thing**

For a very young lady to have her address on a visiting-card.

To have the name of a city or town engraved on a visiting-card.

For the wife of a younger brother or of a younger member of a family to put "Mrs. Sumner" on her visiting-card. By doing so, she usurps a title which belongs only to the wife of the head of a family, or to a lady whose position is so distinguished that she can afford to dispense with initials.

For the widow of Mr. John Smith to use a card with "Mrs. John Smith" on it, where she has a daughter-in-law who is also "Mrs. John Smith."

For a single lady belonging to a cadet branch of a family to put "Miss Esmond" on her card where there are single ladies in the older branches also.

### It is the Correct Thing

For a young lady to have her name engraved below that of her mother on the same card; as, —

Mrs. Leonard Smith,
Miss Smith.

For husband and wife to have each a separate visiting-card.

For a lady to leave her husband's cards, and those of her sons and daughters, in making the first call of the season.

For a lady to leave her husband's cards, as well as her own, after a dinner-party.

For a lady to leave two cards of her own, and two of her husband's, when calling at a house where there is more than one lady.

For a lady to leave two of her husband's cards, when calling upon another married lady, — one for the latter, and one for her husband.

For a lady to leave two cards in calling upon a mother with several grown-up daughters, — one for the mother, and one for the daughters.

### It is not the Correct Thing

For a young lady to leave her own card without that of her mother or chaperone when making formal calls during her first year in society. According to strict etiquette, she does not need a separate card of her own during that time.

For husband and wife to have their names engraved on the same card, to be used as a visiting-card; it is now thought old-fashioned to do so.

For a lady to leave two of her own cards when calling upon one lady.

For a lady to leave more than three of her own cards at one house.

For a lady to send up her card when calling on some one whom she already knows, instead of leaving it on the hall-table and sending up her name. It is constantly done, however, since few servants in this country are sufficiently well trained to remember the names of visitors, even for a few moments.

### It is the Correct Thing

When calling for the first time upon several ladies (who are not mother and daughters), to leave a card for each.

For a lady, if admitted to make a call, to leave the cards of the gentlemen of her family on the hall-table.

For a lady, if admitted to make a call, to leave her card on the hall-table, and send her name up by the servant.

For a lady to send up her card when calling upon a stranger.

To leave cards, without turning down either corners or ends.

When calling upon a guest, to leave cards for the hostess also.

To write on a card the name of the person for whom it is intended, when leaving cards at a large hotel, in order to prevent the possibility of a mistake.

To call on a lady's regular reception-day; that is, where she has a fixed day throughout the season for receiving visitors.

**It is not the Correct Thing**

To hand one's card to the hostess.

To leave cards bent up at one end, or turned down at the corners. It is no longer the fashion to do so.

To call upon a guest without calling upon the lady of the house also, or at least asking to see her.

To write on a card the name of the person for whom it is intended, when calling at a private residence.

To leave cards at the door on a lady's regular weekly reception-day without going in or asking to see her.

For a person not specially invited to call on any one of a series of reception-days for which a lady has sent out special cards.

**It is the Correct Thing**

To leave or send cards on the day of a reception to which one has been invited, but is unable to go on account of mourning, illness in the family, etc.

To call within a week, and in person, after a dinner-party to which one has been invited.

To call within a week after any entertainment to which one has been invited, or (in New York) for a lady to send cards, after any entertainment except a dinner.

To show lenience toward young mothers with large families of little children, literary women, artists, and other professional women, as well as toward business men, if they fail to call as promptly or as frequently as strict etiquette would demand.

Where one resides in a large city, to pay formal visits at least once a year, and in person if possible, upon all one's circle of visiting acquaintance, and to make additional calls where invitations are received.

To enclose cards when inviting a new acquaintance upon whom one has never called, although it is better, —

**It is not the Correct Thing**

To send cards by mail after an invitation to dinner, or to omit to call promptly and in person.

To omit calling or sending cards within a month after an entertainment to which one has been invited.

For a young lady without special occupation, or for other persons of leisure, to neglect making the calls which custom prescribes.

To make a practice of attending entertainments, and omitting to call afterward.

To take offence where an acquaintance has omitted to call, but has sent an invitation, since it is a much greater compliment to invite a person to one's house than it would be merely to make a call upon her.

### It is the Correct Thing

To call before sending out such an invitation.

To use a card with a black border when one is in mourning.

For persons who are not intimate friends to make inquiries at the door without asking for admission, and to leave cards for those who are in affliction.

To answer cards of condolence by enclosing mourning cards in an envelope, and sending them to people who have called, after a proper lapse of time.

To call, after an engagement has been announced, or a marriage has taken place, in the family of an acquaintance.

To call upon an acquaintance who has recently returned from a prolonged absence in Europe or elsewhere.

For the person who has been absent to make the first call, if she prefer to do so.

To ascertain what are the prescribed hours for calling in the place where one is living, or making a visit, and to adhere to those hours.

To go in to the lunch-table if the friend upon

**It is not the Correct Thing**

To make formal calls when one is in deep mourning.

For ordinary acquaintances to ask to see people who are in affliction, instead of simply leaving their cards and making "kind inquiries" at the door.

To omit to call or send cards, after one has been invited to a wedding, or has received the announcement of one.

To call upon any one at an hour when he or she is usually engaged in household duties or in business or other vocations.

To call early in the morning, late in the evening, or at any other unusual hour.

To call at the lunch or dinner hour, unless specially invited to do so.

When making a formal call, to say that you will wait until the person upon whom you are calling has finished dinner or lunch.

**It is the Correct Thing**

whom you are calling give you a cordial invitation to do so, or else to take your leave at once, in order that you may not play the part of dog in the manger.

After a removal from one part of a city to another, to send out cards with one's new address upon them. This is now the custom in New York, but would of course be unnecessary in a small city.

To leave, or send by mail, cards with P. P. C. on them (*Pour Prendre Congé*, "to take one's leave") when one is about to leave a place either permanently or for quite a length of time.

To send cards by mail (or by a messenger), to arrive on the day of the entertainment, where one is unable to attend an afternoon tea, reception, or wedding to which one has received an invitation.

To send cards by mail, in lieu of making a personal visit, to acquaintances who live in a neighboring town or suburb which is situated at such a distance as to render it inconvenient to make calls there.

To leave one's card on the hall-table, or to place it on a salver in the hands of the servant, when one

**It is not the Correct Thing**

To leave or send P. P. C. cards when one is merely going out of town for the summer.

For people who live at a distance from a city or town to expect the dwellers therein to come out to the country regularly for the purpose of making calls.

To take no notice of cards for receptions, afternoon teas, etc. A person who fails to make his appearance at one of these occasions, to which he has been invited, and who also fails to call or send cards afterward, will naturally be considered as rude or culpably careless.

To go to every one of a series of receptions for which one has received cards. This is not allowable, except for intimate friends.

**It is the Correct Thing**

attends an afternoon tea or reception. Cards thus left are intended to remind the hostess of the names of the visitors who have attended her reception.

For the older residents in a city or street to call first upon the new-comers to their neighborhood.

To return a first call within a week, and in person.

To call promptly and in person after a first invitation.

To make the first call upon people in a higher social position if one is asked to do so, or if they are new-comers.

For the caller who arrived first to leave first.

For a gentleman to ask for the lady of the house as well as for the young ladies, and to leave cards for her as well as for the gentlemen of the family.

For the mother or chaperone to invite a gentleman to call.

For a gentleman to call upon a lady if she have invited him to do so, if he bring a letter of introduction, or if an intimate friend of the house introduce him.

### It is not the Correct Thing

For one resident of a city or town to call upon another (not a new-comer) unless she has reason to suppose that her visit will be agreeable, or unless her social position is such that she confers a favor by the call.

To return a first call by sending cards, or to return it tardily. In either case the lady who has made the first visit will feel that her friendly overtures have not been met in the proper spirit, and will infer that her acquaintance is not desired.

Under ordinary circumstances, to call first upon people in a higher social position than one's own.

For two gentlemen to endeavor to "sit each other out."

For a gentleman to ask for the young ladies only, when making a formal call.

For a very young lady to invite a gentleman to call upon her.

For a gentleman to call upon a lady unless he has first received permission to do so.

### It is the Correct Thing

For a gentleman to leave his umbrella, overcoat, and rubbers in the hall, but to bring his hat and cane into the drawing-room when making a morning call, and to keep them in his hand, or lay them on the floor beside him. Such was the old rule; but the hat and cane are now often left in the hall.

For a lady to rise from her seat when visitors enter, and cross the room if she wish to do so. The latter is not imperative, however.

For a hostess to accompany a lady to the door if she wish to do so, although this custom is falling into desuetude. In a house where several servants are kept, for the lady of the house to ring the bell, on the departure of a visitor, in order that one of the servants shall open the door for him. This should always be done where a man-servant is employed.

For a visitor who has already made a call of sufficient length, to take his leave soon after the arrival of a second visitor.

To remain for about ten or fifteen minutes when making a formal call.

### It is not the Correct Thing

To forget to wipe one's feet thoroughly on the door-mat.

For a gentleman to wear his overshoes in the drawing-room.

For a gentleman to deposit his hat or cane on a chair or table in the drawing-room.

For a lady to pay great attention to some of her guests, and to neglect others.

For a hostess to accompany a gentleman to the door, or bring him his hat or cane.

For a hostess to go to the door with one visitor, to the neglect of those who remain.

For a visitor to take his departure at the very moment when another is announced.

To make a formal call of more than half an hour's length.

### It is the Correct Thing

To remember that brevity is the soul of wit.

To remember the ancient mariner, and avoid his ways.

To talk in such a way as to amuse or entertain one's interlocutor, or better still, so that both parties may be amused or instructed, as the case may be.

To make the topic suit the time and place, avoiding sermons in ball-rooms, and political or religious discussions in mixed assemblies.

To sustain one's fair share of the burden of conversation, and to start new topics when the old ones become worn, or grow personal.

To remember that the agreeable man is he who can and will listen attentively, intelligently, and sympathetically.

To avoid repetition in the matter of story-telling, personal reminiscences, and the like, repeating, like the newspapers, only once in ten years.

To remember that it is better to be agreeable than to talk about one's own affairs.

To remember that every other parent considers that his children are prodigies also, and therefore

**It is not the Correct Thing**

To try to shine too brilliantly.

To talk too much.

To be curt, brusque, or abrupt.

To talk in order to show how good, clever, superior, or fashionable one is, or how much one knows.

To talk constantly about money or other material things.

To boast of one's rich friends, or, worse still, of one's own wealth.

To talk constantly about economizing or making bargains, or to speak of one's own poverty, particularly where it does not exist.

To allow one's attention to wander while another person is speaking, thus appearing rude, and wounding the vanity or the feelings of one's interlocutor.

To talk constantly about one's self and one's own doings, about one's children, family, servants, or friends, or to rehearse domestic troubles or quarrels.

**It is the Correct Thing**

will resent the claims to extraordinary genius made in behalf of your infant phenomenon.

To think before you speak.

To wait until another person has finished what he has to say, and then to say politely that you differ from him, or that you have heard the story told otherwise, where justice to the absent demands this course.

To "sink the shop;" that is, to avoid talking about one's business or profession.

To talk about one's profession or calling with a person who has expressed a wish — sincere to all appearance — to hear about it.

To remember that great men are sometimes modest, and may prefer to be worshipped in their absence rather than in their presence.

To avoid riding a favorite hobby to death.

To remember that frequent puns break up the thread of conversation, and that the habitual punster is apt to become tedious.

To avoid joking in general society or with persons of a literal turn of mind.

**It is not the Correct Thing**

To express doubts as to the truth of a harmless story in the presence of the narrator.

To wound the feelings of others by thoughtless remarks or allusions, or worse yet, by intentionally unkind speeches.

To interrupt, to say to a person "You have told me that before," or to set him right when he is telling a story.

To annoy poets and other great men with foolish questions about their inspiration or works, or with exaggerated expressions of admiration.

To pay fulsome compliments or to indulge in gross flattery, thus indicating that you have a poor opinion of the intelligence and penetration of the person whom you are addressing.

To repeat old jokes, or to tell "ancient and fish-like" tales.

To make personal remarks or jokes, — as about a man's appearance, age, etc.

### It is the Correct Thing

To endeavor to "draw out" timid, shy, and silent people, and induce them to talk on subjects that interest them.

To remember that conversation should never turn into monologue.

To preserve a certain moderation in the very whirlwind of one's talk, watching carefully for signs of fatigue or sleep in one's listeners, and never allowing that unruly little member, the tongue, to run away with its owner.

To remember that the person who habitually says witty, but sharp things, is sure to be unpopular.

To be generous, and to praise and admire when one can conscientiously do so.

To remember that conversation is a fine art, from which base matter must necessarily be excluded.

To remember Emerson's saying that "no one can be a master in conversation who has not learned much from women; their presence and inspiration are essential to its success."

To remember that a fool may pass for a wise man if he know enough to hold his peace.

### It is not the Correct Thing

In general conversation to talk long about matters with which some of the company are wholly unacquainted, or in which they take no interest.

To try to "pump" people, or to ask questions about their personal or private affairs.

To ask a person's age, especially if that person be a woman.

To answer only in monosyllables.

To criticise or find fault with objects which are displayed for one's admiration.

To assume a *nil admirari* or lofty critical tone.

To talk gossip, or to indulge in slander, or personalities.

To show off one's little learning and small accomplishments before those who are truly learned (thus displaying vanity and showing one's own limitations), or before those whose education is defective, thus cruelly reminding them of what they lack.

To "cram" for any occasion, or to drag in a subject "by the head and ears."

### It is the Correct Thing

To remember that out of a man's own mouth he is judged, voice, language, and accent being far better criterions of a person's gentility than handsome or shabby garments.

To remember that proper cultivation and use of the voice not only add to its beauty, but prevent it from becoming prematurely thin, worn, and cracked.

To speak in chest-tones.

To lower the voice and speak slowly when one wishes to enforce one's authority.

To speak distinctly, but softly and slowly.

To avoid coarseness and rudeness of speech and language, and harsh laughter.

To avoid the over-delicacy of language and affectation of precision which belong to persons of narrow culture.

To say "A man fell and broke his leg" when he did so; "It is time to go to bed;" "I *live* in Rochester."

To pronounce correctly, studying not only the dictionary, but the language of living speakers who are entitled to speak with authority.

### It is not the Correct Thing

To speak in harsh nasal tones, after the manner of many New Englanders, and some other Americans.

To scold in a high key or to scream to persons at a distance, thereby injuring the voice, as well as disturbing the public peace.

To speak from the head and throat.

To speak fast or to drawl.

To speak in a loud voice, or in a slovenly or indistinct manner.

To blur one's words so that the sound is as of a person who speaks with his mouth full of pudding.

To be affected in one's manner of speech, or to copy the pronunciation of other persons or nations.

To affect a foreign accent.

To affect "pretty" or "singular" pronunciations.

To say "he fell and sustained a fracture of his limb;" "retire" for "go to bed;" "Where do you reside?" for "Where do you live?" These expressions, while not incorrect, are nevertheless seldom used by those who speak the best English.

To speak incessantly of a person's "home" when you mean his "house."

### It is the Correct Thing

To use the words "man" and "woman" in many instances where formerly one would have said "lady" or "gentleman:" the latter words having largely lost their significance from excessive use — or abuse. The phrase "Mrs. Ames is a charming woman" would now be preferred to "Mrs. Ames is a charming lady."

To train children carefully to read aloud, both for the sake of the voice and the pronunciation.

To say "waistcoat" and "trousers," and (in speaking of the nether garments of little boys) "knickerbockers."

To remember that slang is unmeaning as well as inelegant, and that words like "jolly," "beastly," etc., used in season and out of season, soon lose all their meaning.

To use words of Saxon rather than of Latin origin whenever it is possible to do so, thus gaining terseness and vigor rather than a large number of syllables with diminished force.

To pronounce "gentleman" as it is written, and with distinctness.

### It is not the Correct Thing

To use the "newspaper English" of mediocre newspaper writers, saying "transpire" for "happen," "donate" for "give," "residential," etc.

To say "lady friend" or "gentleman friend."

To say "female" for "woman" or "lady."

To coin new and superfluous words, such as "walkist," "disconcertion," and other abominations.

To say "folks" for "family" or "people." Thus one should not say, "How are all your folks?"

To say "pants" or "vest."

To say "garment" for "coat," "cloak," "mantle," or other outside garment.

To use slang, especially where one does not know its derivation, many slang words having a secondary meaning and low origin.

To pronounce "government" as if it were "goverment."

To say "nŏt-pepper" for "note-paper."

To use the abbreviation "gents" under any circumstances.

To say "genelman," "gempman," or "gehempman."

### It is the Correct Thing

To pronounce the *o* in "stone" like that in "go."

To say "Grinnidge," "Norridge," "Bruns'ick," if one would follow the English pronunciation; also to pronounce Gower *Gore*, Salisbury *Salzbury*, Cockburn *Coburn*, Brougham *Broum*, Geoghegan *Gaygan*, Cholmondely *Chumley*, Marjoribanks *Marchbanks*, Cavendish *Candish*.

To be careful to give vowel sounds correctly.

To give each syllable its proper value or length, in pronouncing it, so that all have their fair share of accent, and no one has too much.

To remember that many so called Americanisms are in reality old-English forms of speech, and that we have altered the grand old English tongue of Shakspeare and the Bible less than our brothers across the water have done.

To pronounce the letter *r* in words where it occurs, as in "arm," "girl," "rubber."

To quote very sparingly from foreign languages, especially those with the pronunciation of which one is not familiar.

### It is not the Correct Thing

To pronounce *ue* like *oo*, or *oo* like *ue*.

To say Green-wich, Nor-wich, Brunswick.

To say "spoŏn" and "stŏne" with a short vowel sound, "av'noo" for "avenue," "chick'n," "N'Yawk," etc.

To flatten the *a* and say "bayth" for "bath," as is sometimes done in the Middle States and elsewhere, or to say "dawg" for "dog."

To say "coăt" and "boăt" with a short sound, as some New Englanders do.

To say "jally" for "jelly."

To say "paw and maw," or "payr and mayr," for "papa and mamma."

To clip off final letters or syllables, or those that occur in the middle of a word, thus making a trisyllable into a dissyllable, as "gen'ally" for "generally."

To roll the *r* too much, or add it at the end of words where it does not belong.

To say "kep'" for "kept," "clo'es" for "clothes," "mon's" for "months," or "fam'ly" for "family."

To drop the *h*, as in "w'en" for "when," "w'ite" for "white," "w'ere" for "where."

### It is the Correct Thing

To say "memoran*dum*" in the singular, and "memoran*da*" in the plural.

To speak of "tele*graphing*," or of "sending a tele*gram*."

To pronounce "polonaise" as if it ended in *aze*.

To pronounce in English fashion the names of foreign places or persons which have become anglicized; as Paris, Vienna, Napoleon.

To say "It is *I*," and "He went with Harry and *me*."

To remember that the expressions "Yes, sir," and "Yes, madam," are much less used than formerly.

To teach children to say, "Yes, mother (or father)," and "No, mother;" and to say "Yes, sir (or madam)," to old people or to those who adhere to the old ways of speech.

For an inferior to say "sir" or "madam" in speaking to a superior.

To say "sir" or "madam" if one have occasion to address a stranger, using the word "madam" for a single as well as for a married lady.

**It is not the Correct Thing**

To drop the *g* final, as in "goin'," "doin', "sayin'," "dinin'-room," etc.

To follow the inspiration of your own genius in forming the plural or singular of Greek or Latin words.

To follow every new wind of doctrine in the matter of pronunciation, thus showing an over-anxiety to pronounce "in the newest manner and politest fashion."

To say "ya'as," "yeah," or "ye-up" for "yes."

To say "It is *me*," or "He went with Harry and *I*."

To use "don't" as an abbreviation of "does not."

To say "ain't" or "hain't."

To say "you *was*" for "you were."

To use the word "elegant" as a general and indiscriminate term of praise, as "I had an elegant time;" "That is perfectly elegant."

To say "mum," "'m," or "ma'am," unless when speaking to old or very conservative persons, to employers, or superiors.

To address a young lady as "miss," or to say, "Yes, miss," "No, miss."

### It is the Correct Thing

To be as polite at home as one is abroad.

To have one's house always in good order, whether any guests are expected or not.

To have a place at one's table, a room in one's house, and a welcome in one's heart for any friend who may unexpectedly arrive.

To remember that punctuality is the hinge of business, and to insist that the whole household shall be "on time."

For the lady of the house to remember the saint who built her husband a smoking-room, and do likewise.

To make home attractive, and to remember that over-severity makes young people deceitful, and drives them to seek amusements elsewhere, and in secret.

To be attentive as well as respectful and polite to old people, remembering how few are their pleasures and opportunities for enjoyment.

To arise and offer one's own chair, or procure another comfortable one and place it in a good position, for an older person who enters the room.

### It is not the Correct Thing

To be afraid to use one's good manners every day, lest they should wear out.

To have the parlor alone in order, and the rest of the house in confusion.

To calculate the provisions for a meal so closely that the arrival of a guest will produce despair and confusion.

To make one's family circle into a close corporation, debarring all outsiders therefrom, save on grand and ceremonious occasions.

For the gentlemen of the house to smoke in all parts of it, or to leave cigar-stumps, ashes, and burned matches on the tables and floors as pleasing mementos of their presence.

To make unnecessary noise when one comes home late at night, thus disturbing the rest of the household.

To sit between another person and the fire or light, or to sit still and allow one's parent to bring a chair without offering to assist him.

For children or young people to monopolize the most desirable positions and most comfortable chairs.

**It is the Correct Thing**

For parents to maintain their own dignity and proper position, treating their children with generosity, but not imitating the folly of King Lear.

For a young man to remember that his mother's house is not a boarding-house, and that whether he pay for his own board or not, his behavior in his parents' house must always be that of a respectful and considerate son.

To knock on the door before entering any one's private apartment.

For young people to allow their parents, elders, or guests to precede them in entering or leaving a room, or in going up-stairs.

### It is not the Correct Thing

For a young man to allow his father to carry heavy bundles or packages because he himself is too lazy or too "dudish" to assist his parent.

For young people to be selfish, expecting all the arrangements of the house to be made for their pleasure and convenience, and all the expenses to be incurred for their benefit.

For a young man to refuse to help his parents after he begins to earn his own living, or for him to "give himself airs," order the servants about, or make unnecessary trouble in his father's house because he happens to pay his own way.

To be profane, or to use doubtful slang.

## Concerning Servants

### It is the Correct Thing

To be dignified but always courteous in one's demeanor toward servants.

To treat them as if they were "human beings," caring properly for them when ill, and taking a kindly and sufficient interest in their affairs and their troubles.

To systematize the work of one's household as far as possible, and to tell a servant when one first engages her just what duties will be expected of her, stipulating that she shall be willing to do other work if necessary.

To take hold of work yourself occasionally, when the gods of the lower regions are tired or demoralized, thus helping to tide over an emergency, and showing that you respect the dignity of labor.

To be the head of the house in fact as well as in name, keeping a watchful eye on the affairs of the household.

To allow fair "privileges," religious and other.

To be sometimes a little blind.

## Concerning Servants

### It is not the Correct Thing

To be familiar with servants, or to joke and laugh with them.

To treat servants as if they were "door-mats under one's feet," or to pet or spoil them.

To talk gossip with servants or children, or to allow them to tell you about other people's affairs.

To turn a servant into the street when he or she falls ill in your service.

To bind heavy burdens upon their backs, and not raise one finger to lift them.

To blame servants constantly, but to forget to give them due praise.

To allow servants to be wasteful or careless, or to go out constantly without first asking leave.

To allow a servant to dictate to her mistress, or refuse to obey the latter's bidding, saying "That is n't my place."

To watch servants with a suspicious eye.

To imagine that "angels go out to service."

To rebuke or praise servants or children in the presence of other persons.

### It is the Correct Thing

To find fault when necessary, but to keep control of one's temper.

To insist that servants shall keep themselves looking neat and tidy, especially when waiting upon table or answering the door-bell.

To teach servants to move about the house and wait upon the table as noiselessly as possible.

To go and find the person to whom one wishes to speak, and to speak to him in the room where he is.

To have the servant summon the different members of the family to their meals by knocking on the doors of their rooms.

To have a foot-bell under the dining-table, in order to summon a servant from the kitchen without noise.

To avoid giving orders to a servant in the presence of guests or others except when it is necessary.

At the dinner-table to summon the servant with a look, and to give her the order as quietly as possible.

For a waitress to remain in the dining-room, or within easy call, during the progress of a meal until she is dismissed from attendance on the table.

### It is not the Correct Thing

To scold servants, or to "whip one over the shoulders of another."

To expect that a cook can always look as neat as a waitress.

To slam doors, or to laugh and scream, and make a great noise in the kitchen.

To allow servants, children, or any one else to scream or call up and down stairs.

To allow servants to join in the conversation or make any remarks while waiting on the table.

To allow them to make a noise or clatter with the dishes in the dining-room.

To allow servants to scrape off the plates, or to remove the knives and forks from them, when clearing off the table for dessert.

For a servant to build up a small Tower of Babel on her waiter, when clearing off the table.

For a servant to lean over the table to get at some dish on the opposite side.

To entice a servant, by promise of extra wages or other advantage, away from a service where she is satisfied and willing to stay.

## Concerning Children

### It is the Correct Thing

To remember that children are the light and life of home, and the hope of the future.

To decide in the first instance whether the children shall obey the parents, or the parents the children, and to adhere to the decision when once made.

For parents to consider the matter carefully before threatening to punish or promising to reward, but in either case to keep to their word when it is once given.

To break a rash promise rather than to do a cruel thing.

For parents to teach children to tell the truth, by doing so themselves.

For children to be considerate in their behavior toward servants, and to be civil to them and to each other.

For children to be respectful and helpful to their parents, even in America.

For parents to pay some attention to the comings and goings, the associations and occupations, of their

## Concerning Children

### It is not the Correct Thing

To allow children to answer back, or to be pert.

To allow children, especially boys, to affect a *blasé*, "slangy" tone, drawling out "What are you giving us?" "Chestnuts!" or other odious slang expressions.

For parents to obey their children.

To rebuke or praise children before other people.

To talk about children in their presence, thus making them self-conscious, and often conceited.

To punish children cruelly, or when one is angry.

To allow children to make personal remarks to visitors, or finger their clothes.

For children to keep on ringing the door-bell till the servant opens the door, to whistle in the house, or to make needless and endless dirt, noise, and confusion.

To allow children too great freedom or too much pocket-money, or to permit them to go alone to restaurants, theatres, etc.

**It is the Correct Thing**

children, — boys as well as girls, — remembering that many a child has been ruined by perpetual running in the streets.

To teach children to hang up their hats and coats when they come into the house.

To remember the saying, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck."

To work while you work, and play while you play.

To make the evening a time for pleasant and wholesome recreation and amusement, remembering that "All work and no play makes Jack a dull boy."

To remember that children get a large part of their education from the conversation of their parents, and therefore, —

To avoid gossip and idle talk.

To remember that innocent fun hurts nobody, and helps to make the burden of life endurable.

To bring up children to be polite, respectful, and well-mannered, but with manners and behavior suited to their years.

## It is not the Correct Thing

To allow boys to keep their hats on in the house.

To frighten children with stories of people who are coming after them, or to leave them too much in the care of servants.

To force a nervous, timid child to stay alone in a dark room.

For any person to put his feet on a chair, table, or mantel-piece, or anywhere save on a footstool or the floor.

To allow children to consider their mother in the light of a hat-rack, bureau, or table, handing to her whatever article they wish to get rid of.

To scold children for asking questions: this is about as reasonable as to scold them for breathing or thinking.

To allow children to interrupt any one who is speaking, or to allow them to be rude or savage in their behavior.

### It is the Correct Thing

To dress children in pretty, but simple and childish fashion.

To teach boys to take off their caps politely when they make a bow.

### When Laying the Table

To use fine linen, napkins of generous size, pretty china and glass ware, and well-polished silver.

For those who can afford the necessary expense to change the napkins at every meal, and the tablecloths very frequently.

To use a large napkin spread over the cloth under the meat platter if one desire to preserve the tablecloth from soil or stain.

To use snowy white and clean, carefully ironed table-cloths, with an under-cloth of white canton flannel.

To use a colored or tinted cloth for luncheon or breakfast if one prefer to do so.

To use very large napkins for dinner and luncheon, and rather smaller ones for breakfast.

### It is not the Correct Thing

To dress them like grown persons, or in an elaborate style.

To bring up children at hotels or boarding-houses, if one can possibly avoid it.

### When Laying the Table

To have a very handsomely appointed table with insufficient food upon it.

To spend a great deal of money for food, and none for suitable table-equipage.

For those who live in a handsome and expensive style to use napkin-rings.

To use silver that is dull for the want of clean hot suds, a clean towel, and frequent rubbing with chamois-skin.

To use table-mats.

To use a colored cloth for dinner.

To use a soiled or spotted cloth.

To put a cloth on crooked, or so that it humps up in the middle.

### It is the Correct Thing

To use breakfast napkins for tea, or fringed doilies if one prefer them.

To put a piece of bread or a roll on or in each napkin or beside each plate at dinner, and a dish with a reserve supply on the sideboard.

To place miniature ornamental pepper-pots, usually of silver, at the four corners of the table, or at each plate.

To place oil, vinegar, and mustard on the sideboard, or at an informal meal they may be set on the table in little ornamental bottles or jugs.

To have on the sideboard a little silver or brass salver, on which the servant should hand all the dishes, and extra spoons or forks, should they by chance be desired.

To use a crumb-scraper or fresh napkin and plate for removing crumbs.

To place a dish of butter upon the sideboard, and to have it passed around when sweet-corn, sweet-potatoes, etc., are served.

To provide each person with an individual butter-plate where butter is to be used at dinner.

**It is not the Correct Thing**

To place a plate of bread on table for dinner.

To put old-fashioned casters on table, or spoon-tumblers, or stands of any sort.

To put on individual salt-cellars with which no salt-spoons have been used, unless one change the salt in them at every meal.

To use a crumb-brush and tray, although some people do it.

To place butter on the dinner-table.

To put a pile of plates in front of the carver, instead of putting one plate before each person.

### It is the Correct Thing

To remember that for a perfect feast, brilliant and agreeable conversation is as indispensable as a handsome and well-furnished table.

To pay great attention to the selection of the guests, choosing those who will be agreeable to one another, and remembering that while there may be variety, there must be harmony.

To remember that the law of proportion is the law of beauty, and that guests will enjoy a comparatively modest entertainment which is suited to the means of their host and the habits of his household far more than a very ambitious feast, for the preparation of which it is evident that every nerve has been strained.

To remember that a host should plan his dinner carefully beforehand, as a successful general plans a battle; but that when the conflict begins he must, like the latter, have courage and calmness.

For the hostess to tell each gentleman which lady he is to take in to dinner, or to cause cards to be placed on the hall-table giving this information.

**It is not the Correct Thing**

To invite many very shy or taciturn persons.

To invite many people who like to monopolize conversation; one of this kind will be found amply sufficient.

To invite people who do not speak to one another.

To invite only those persons who see each other constantly, and hence are not likely to have any new or fresh subjects for conversation.

To attempt to give a dinner which is more elaborate and ceremonious than one's establishment will warrant.

For a hostess to look or feel worried. The guests will be very quick to observe this; and while it may amuse those who are spiteful, it will tend to dampen the spirits of the company.

To have four, eight, or twelve persons, or any number divisible by four, sit down at the table where the host and hostess sit one at each end of the table, since this arrangement will make two gentlemen and two ladies come next each other, and is therefore to be avoided, if possible.

### It is the Correct Thing

For a gentleman to ask to be presented to the lady whom he is to take in to dinner where he is not already acquainted with her.

For a host and hostess to sit at each end or in the middle of each side of the dining-table.

For the host to go in to dinner first, taking in the lady in whose honor the dinner-party is given.

Where the dinner has been given for no special person, for the host to take in the most distinguished or the eldest lady present, or the wife of the most distinguished man, or a stranger, or a bride.

For the hostess to go in to dinner last with the husband of the lady whom the host is escorting, where the dinner is given for a married couple; in other cases the hostess should go in with the most distinguished or with the eldest gentleman present, or with a stranger.

For the host to place the lady whom he takes in to dinner in the seat of honor, — that is, on his right hand; the place on his left being reserved for the lady whose position or age entitles her to the second highest room.

### It is not the Correct Thing

For a gentleman to go in to dinner with a lady, without offering her his arm.

For a gentleman to neglect to draw out a lady's chair from the table, and to assist her in drawing it up again, where the servant does not perform this office.

For the hostess to go in to dinner first.

To begin to eat or to talk on first sitting down at the table, without waiting to see whether grace is to be said.

To make a *long* prayer or say a *long* grace, and thus keep a hungry company waiting while the dinner cools.

For the host to take advantage of the helpless position of his guests and to retail to them all his old stories.

To have a dining-room over-warm.

### It is the Correct Thing

For the hostess to assign the seat on her right to the gentleman who takes her in to dinner, and that on her left to the gentleman who is entitled to the next highest distinction.

To have the servant enter the drawing-room and announce in a low tone that "Dinner is served," or merely bow when he catches his mistress's eye.

To light the dining-room with white or colored candles or lamps.

To have part of the light come from above the table, or from side brackets or branches on the wall, and to have colored shades for the candles on the table.

To have the table-cloth enriched with lace or embroidery if one prefer it so, but to have it plain white, of very fine quality, and ironed with perfect smoothness.

To arrange the decorations of the table high enough for the guests to be able to see under, or low enough for them to see over, these ornamentations.

To use a profusion of flowers of delicate and

**It is not the Correct Thing**

To have the dining-room or the table over-crowded. Nothing is more uncomfortable than a table so arranged that the attendants cannot pass by without pushing or crowding against some one.

To announce any formal meal, and least of all a dinner, by ringing a bell. This is a relic of the Dark Ages.

To light a dining-room exclusively with gas, or to light it in such a way that there will be a glare of light in the eyes of the guests.

To have the table-cloth consist wholly or in part of any material that does not wash, or of any colored material, such as satin ribbons.

To arrange the ornaments in such a way as to interfere with conversation across the table, or to intercept the view of the guests.

To use flowers with a very heavy fragrance, such as tuberoses, jasmine, etc.

To use artificial flowers.

agreeable perfume, or to use a handsome dish of fruit and flowers, or of fruit alone, for a centre-piece. Gilt baskets or pots filled with growing ferns are also employed for this purpose.

To remember that the display of good taste in the choice and arrangement of flowers, china, glass, or silver, is much more gratifying to guests of refinement than the mere display of wealth.

To place *carafes* or water-bottles of cut or engraved glass at each corner of the table, and for a large dinner in the centre of the sides also.

To remember that plain dishes well prepared are much better liked by every one than elaborate dishes made without the requisite skill.

To study gastronomy, whether for a large or a small feast, and to give things that are good of their kind and that go together harmoniously.

To have the service and attendance good, and if one have not efficient waiters, to hire them from some responsible caterer.

To remember that while one thoroughly trained and efficient waiter can attend to the wants of eight

**It is not the Correct Thing**

To make a display of plate or of flowers, growing plants, etc., that may appear ostentatious. Display for the sake of display is always vulgar; while a display which is beautiful in itself, and is made to give pleasure to the guests, is perfectly legitimate, provided it does not border upon extravagance.

For a host to praise or to depreciate his own banquet, or any of its details.

To expect miracles of the household cook. A woman who is in the habit of preparing six or eight dishes for dinner every day for six people cannot be expected to prepare twenty dishes for fourteen people without assistance.

To expect that servants who are not trained to wait properly on table every day will be inspired to do so by the mere presence of a dozen critical strangers.

To try new experiments, culinary or otherwise, upon one's guests.

or ten people, it is still often necessary to employ a greater number, a waiter to every three or even to every two guests being sometimes employed.

To place a card, with the name of the guest upon it, beside each plate at a large or ceremonious dinner.

To use menu-cards for public dinners, one being set at each place, or one to every two persons.

To have a cover (that is, plate for each person) accompanied by two large knives, a small silver knife and fork for fish, three large forks, a table-spoon for soup, a small oyster-fork for eating raw oysters, a goblet for water, and where wine is used, to have glasses for claret, hock, champagne, sherry, etc., placed around the water-goblet.

To place the knives and oyster-fork on the right, and the other forks on the left, of the plate.

To place a napkin, folded in some simple form, on the left side of each plate, with a roll or small thick piece of bread placed upon or tucked into it.

To place the glasses on the right of each plate.

To put seven or even nine wine-glasses beside

**It is not the Correct Thing**

To use menu-cards for a dinner in private a house.

At a simple dinner, consisting of only a few courses, to place beside each plate more knives and forks than each person will need.

To place the knives at the top of the plate; that is, across the table.

To cut the bread in thin slices for dinner.

To place the napkin in the water-goblet.

To make a napkin stiff with starch, to fold it into a fan or other shape savoring of hotel-practices, or to put it upon table while still damp or smelling of soap.

To place the glasses on the left of the plate.

To put the glasses on table with the stems up.

To set the table in such a careless manner that the guests will be uncertain as to which is each person's glass of water or piece of bread.

**It is the Correct Thing**

each plate for those whose consciences will allow them to do so.

For those who wish to do so, to place extra and very delicate wine-glasses, one for sherry or madeira, and the other for claret or burgundy, on table with the dessert.

To put the more ordinary wines on table first, and the choicest brands with the dessert.

To put an individual salt-cellar, with diminutive salt-spoon, beside each plate.

To begin the dinner with raw oysters (or in summer, small raw clams) on the half shell, served on the regulation oyster-plates, with a piece of lemon in the centre.

To serve one or two soups simultaneously after the oysters, a white and a brown, or a white and a clear, soup.

To serve the soup and all the rest of the dinner from the sideboard in *dîner à la Russe*.

To serve fish after soup, and entrées, or "those dishes which are served in the first course after the fish," next.

### It is not the Correct Thing

To give people sherry-glasses for champagne, claret-glasses for sherry, etc.

To put on ordinary or poor wines with the dessert.

To place table-spoons (other than those for soup) or other extra silver on the table.[1]

To place cruets, casters, or butter-dishes on table.

At a formal dinner, to serve raw oysters on an ordinary plate.

To serve two soups, one after the other, as if they constituted two courses.

To serve soup on the table in *dîner à la Russe*.

To serve any vegetable save potato (or a vegetable salad) with fish.

[1] This is one of the new rules, and is not universally followed. At some houses where dinners are served in great elegance, extra silver, in the shape of ornamental spoons, etc., is still to be seen upon the tables.

### It is the Correct Thing

To serve two entrées at once at an elaborate dinner.

To serve the roast after the entrées, then the Roman punch (which is properly an *entremêt*, or "dish coming after the roast in the second course"), then the game and salad.

To serve salad either with the game or as a separate course, accompanied by cheese and bread and butter. The bread may be cut very thin and nicely buttered, or the butter and bread may be served separately.

To serve some vegetables, as asparagus, sweet-corn, or macaroni, as courses by themselves.

To serve cheese as a course by itself.

To serve the ices and sweet dishes after the salad and cheese, then the fruit, then the bonbons.

To serve coffee in the drawing-room, or it may be served in the dining-room after a dinner where the guests have not sat very long at table.

To serve after-dinner coffee (which should be strong and black, but not muddy) in diminutive cups, with tiny gold or silver coffee-spoons.

**It is not the Correct Thing**

To give Roman punch with a simple dinner, — where there is only one course of meat, for instance.

To serve more than one or two vegetables with one course in *dîner à la Russe.*

To carry to extremes the modern fashion of serving each dish by itself, and thus make an infinite number of courses and an over-long and tedious meal.

To serve coffee in the dining-room where the guests have already sat at table for a long time.

To serve after-dinner coffee with milk or cream. It is sometimes done, however, as many people prefer *café au lait* to *café noir.*

For the hostess to pour out after-dinner coffee, either in the dining-room or drawing-room.

**It is the Correct Thing**

To have after-dinner coffee poured out in the kitchen or butler's pantry, and passed around in cups on a salver, accompanied with lump-sugar.

For the gentlemen to rise when the ladies leave the table, and for the one nearest the door to hold it open while the ladies pass out. The gentlemen then usually return to the table, where they stay a short time, discussing wine, cigars, and liqueurs.

For the hostess to give the signal to leave the table when she sees that there is a lull in the conversation.

To provide hot plates for hot-meat courses, entrées, etc.

To place a fresh fork, or fork and knife, as the case may require, on the fresh plate which is handed to each person at every new course, after the knives and forks of the original cover have been exhausted.

To clear everything from the table, except the decorations and lights, before the dessert is set on, removing the crumbs with a silver crumb-scraper or a clean napkin and a plate.

For the dessert, to place a dessert-plate with a

**It is not the Correct Thing**

For gentlemen to remain long at table after the ladies have left it, or for them to drink heavily. To do so would now be considered as very boorish.

For the hostess to leave the table when some one is in the midst of relating a story.

To provide hot plates for salads, cold meats, or hot puddings, which last keep their own heat without any outside aid.

To retain one's knife and fork in one's hand or to lay them on the table when one's plate is removed at the end of a course, or when it is passed back to the carver for a second supply.

To remove the table-cloth before the dessert. This was formerly the custom.

For any one to put to actual use the decorative and expensive little doilies now so fashionable.

To imitate the countryman in "Punch," who said *à propos* of cordial, that he should "like to have some more of that in a mug."

**It is the Correct Thing**

silver dessert knife and fork, and a gold or silver dessert-spoon, and sometimes an ice-spoon, at each place.

To put the finger-bowls on table for the fruit course. They are set on glass or handsome china-plates, with a fruit-napkin, or an embroidered doily between.

To set on real fruit-napkins where peaches or other fruits that stain badly, are to be eaten.

To serve sherry with the soup; chablis, hock, or sauterne with the fish-course; claret and champagne with the roast; madeira and port — if they be used — after the game; and sherry and claret again, or burgundy, with the dessert.

To substitute apollinaris water for wine if one wishes to do so, or to give only two or three wines, — sherry and claret, or champagne.

To serve cordials or liqueurs after the dessert, poured out into tiny glasses (by the butler), and passed around the table on a small salver.

To set champagne and other sparkling wines in an ice-pail to cool until just before they are served,

**It is not the Correct Thing**

To fill finger-bowls more than half-full of water, or to put ice-water in them, since this would be unpleasantly cold to the fingers.

In the opinion of many persons to give a heavy and elaborate dinner, without providing any wine to accompany it. According to the views of these persons, wine is needed with a heavy dinner to assist the digestion and prevent the guests from growing silent. As many physicians assert that wine impedes digestion, the question seems to be a difficult one to decide.

To bring a champagne-bottle dripping with moisture to the table, nor to allow the drops from it to fall on a lady's dress.

To decant champagne or other sparkling wines.

To put ice in any one's champagne-glass without first asking if he wish it.

**It is the Correct Thing**

and to pour them out as quickly as possible after they are opened.

To wrap a napkin about the champagne-bottle, as it is apt to be wet.

To pass around a bowl of broken ice before the champagne is offered to the guests.

To serve claret and burgundy of about the same temperature as that of the room; they are sometimes warmed slightly.

To decant sherry, madeira, and port, and sometimes claret.

According to modern custom, for the servants to pour out wine for the guests at any formal meal. If the wine be on the table, however, the host may offer it to his guests, and the gentlemen may help the ladies sitting next to them, passing the wine on to the nearest gentleman.

For a servant to offer wine on the right hand.

For the servant to offer all dishes on the left hand.

To have the soiled dishes and silver promptly removed from the dining-room, by a special servant if necessary.

**It is not the Correct Thing**

To ice claret or burgundy.

In the opinion of many people, to decant very old or rare wines. These are sometimes brought in — with the cobwebs left upon the bottle — as a proof of their age.

To allow a stupid or untrained servant to pour out wine for the guests, since this task requires care, nicety, and a steady hand.

To attempt to give an elaborate dinner of many courses without a large supply of china and plate. If one do so, the result will resemble that of Bob Sawyer's party.

To enliven the company with the cheerful sound of the washing of dishes in close proximity to the dining-room.

To offer wine on the left hand.

For the servant to hand to the guests anything that requires carving, or that it will be difficult for them to remove from the dish.

**It is the Correct Thing**

. For the guest to remove promptly the knife and fork, finger-bowl, etc., from his plate, in order not to delay the service of the next course.

For the servant to pass the entrées to the guests in order that they may help themselves, or to help these dishes from the sideboard.

For a servant to have a small napkin wrapped around his hand, so that it shall not come in contact with the dishes.

For one servant to help each person to the proper sauce or vegetables, following another who has just passed the meat or fish, etc.

Where there are several servants, for one to begin at each side of the table, helping first the lady who sits next to the host, and the others in the order in which they sit, helping the gentlemen after all the ladies have been helped.

(Where there is only one servant, he may, for the sake of convenience, help the guests in the order in which they sit, first of all, however, the lady on the host's right, next the one on his left, leaving the host to receive his plate last of all.)

**It is not the Correct Thing**

For the servant to hand to the guest platters large enough to be clumsy and to take up too much room.

In the opinion of many persons for a servant to wear gloves in a private house, although it is sometimes done.

To allow a careless or inexperienced servant to pass dishes to the guests, in order that they may help themselves; since he will be apt to hold the dish too high or too low, to spill gravy, or to drop the spoon or fork on the floor.

To help the hostess first when other ladies are present.

To help the host until after every one else has been helped.

**It is the Correct Thing**

For a butler or head-waiter to wear dark morning costume until the late dinner-hour, when he wears evening-dress.

According to English custom, for the second man to wear livery, — in fact, for all the men-servants, save the first. Many persons, however, think that liveries are out of place in a republic like our own.

When you wish to drink a person's health, to bow to him (the other person bowing in return); each one then drinks a few drops of wine, and sets down his glass, bowing again.

To expedite, as far as is possible, the service of the table, the length prescribed for a dinner by modern usage being from one to two hours.

**It is not the Correct Thing**

For a butler or head-waiter to wear livery.

For a butler to wear evening-dress before the late dinner-hour.

Under ordinary circumstances, to drink toasts at private dinners.

To drink a person's health in cold water, as this is thought to portend bad luck.

To give dinner-parties where the guests sit at table during three or four hours. Such long sessions are now thought to be wearisome; the Prince of Wales having introduced the fashion of remaining for a comparatively short time at the table.

### It is the Correct Thing

To remember that the first law of the table is to do nothing that might be unpleasant to others.

To speak of a person's "behavior at the table" or "manners at table."

To arrive punctually at the hour named in the invitation for a dinner-party.

To avoid leaning far back in one's chair, or sitting sidewise, or on the edge of it.

To eat soup with as little noise as possible, and to take it from the side of the spoon.

To leave the soup on your plate if you particularly dislike it.

When helping to soup, to give each person half a ladleful, or a ladleful at a family dinner.

To use a silver fish-knife in addition to the fork when eating fish, and to help to it with a silver fish-knife or slice and fork.

To remember that "hurry was made for slaves."

To take hold of the knife by the handle, allowing the forefinger to rest on the upper part of the blade only.

### It is not the Correct Thing

To make one's self disagreeable in any way to one's neighbors.

To use the expression "Table manners."

To come more than five minutes before, or more than five minutes after, the hour named for a dinner.

To lean too much over the table, or to place one's elbows on it.

To ask for a second helping of soup or fish.

To put a spoon into the mouth, point foremost.

To refuse soup.

To fill the plate when helping to soup.

To use a steel knife for helping to fish, or for eating it.

To eat rapidly.

To eat with one's knife.

### It is the Correct Thing

For every one, for every gentleman certainly, to learn how to carve.

For the butler to do the carving on the sideboard at all ceremonious meals.

To use a fork for breaking up and eating potatoes.

To use a fork alone for eating croquettes, patties, and most of the made-dishes now so fashionable for vegetables, puddings not too soft, many fruits, soft cheese, etc.

To use either spoon or fork for eating ice-cream.

To use both knife and fork for salad which has not been previously cut up.

To eat celery and olives with the fingers.

To eat asparagus with the fingers, holding it by the butt, or it may be cut up with the knife and fork, and eaten with the aid of the latter.

To use a fork for conveying back to one's plate, as quietly as possible, fish bones, scraps of gristle, etc.

To use a spoon for water-ices, soup, puddings, tea, coffee, and chocolate, preserves, berries (especially where milk or cream is served with them),

### It is not the Correct Thing

To raise and spread out the elbows when cutting up one's food, or to cut it all up at once, as if for a child.

To display too much vigor in grasping one's knife and fork.

To cut potato, or touch it with a knife.

To use a spoon where one can conveniently use a fork.

To cut salad into little pieces on one's plate, so that it looks like mince-meat. This should be done in the kitchen, if at all.

To take asparagus in one's fingers when it is covered with sauce.

To leave a spoon standing in a tea-cup instead of laying it in the saucer.

To drink tea out of the saucer, or to pour it into the saucer to cool.

When pouring out tea, to fill the cup so full that it runs over.

**It is the Correct Thing**

custards, or for any dishes too soft to be managed conveniently with a fork.

To use a *silver* knife for fruit where one is required.

To prepare and eat fruit with special nicety and care.

To remove fruit-stones and seeds from the mouth with the thumb and fingers, or with a fork.

To remove the skins and stones of grapes from the mouth with the thumb and fingers.

To use a fork as well as a knife with any juicy fruit, such as a juicy pear or a pineapple.

To peel and slice bananas with a knife and fork, and then eat them with a fork.

To peel an orange with a knife or spoon, divide it into pegs, and eat it with the aid of the fingers, or to cut it up nicely with a knife and fork, and eat it with the latter.

To use a finger-bowl after eating fruit, — dipping the tips of the fingers in it, and passing them nicely over the mouth, then wiping both fingers and mouth on the napkin.

### It is not the Correct Thing

To use a steel knife with fruit of any sort.

To eat fruit in a mussy or unpleasant manner, getting one's fingers or mouth covered with juice.

To spit the stones, seeds, or skins of fruit into one's plate.

To eat pineapples with the fingers.

To eat bananas with the fingers, except at a very informal meal.

To peel a pear or peach, and take up the juicy pieces in one's fingers, instead of using a fork.

To suck an orange, or to eat it in public at all, if one cannot do so in a delicate way.

To dip the whole hand in the finger-bowl.

### It is the Correct Thing

To hold the fork in the right hand, when eating with it, with the tines curving down in the middle so as to form a bowl, that is to say, in the reverse position from that in which the fork is held for carving.

"To raise the fork to the mouth laterally with the right hand," so that the fork will be nearly parallel with the mouth.

To lay the knife and fork side by side on the plate, with the handles together, when sending it back for a second helping. This is the modern custom.

To use a second plate of about the same size as a tea plate for salad, where it is served at the same time with vegetables and meat or fish. This is in order to prevent the salad dressing from mixing with the vegetables.

To put on only one plate where the fish or meat is served with salad and no other accompaniment.

For grown people to break bread in pieces before buttering it or eating it.

To break open biscuits, muffins, and gems.

### It is not the Correct Thing

To pack food on the back of the fork, thus necessitating the use of the fork wrong side up.

To crook the elbow in eating, so as to bring the hand round at a right angle, or the fork directly opposite the mouth.

To open the mouth unduly wide in eating.

To double up a large slice of meat or cake, or to "bolt" the same.

To tip the plate in order to secure the last drops of soup.

To use separate plates or "sauce" plates for vegetables or sauce.

To put the skins of potato, orange-peel, etc., on the table-cloth.

For adults to take "bites" out of a whole slice of bread.

To cut open biscuits or other hot bread or cake.

### It is the Correct Thing

To eat a boiled egg out of the shell with an egg-spoon.

To ask the servant quietly for what you wish, after waiting for a suitable length of time.

To ask the hostess, or your neighbor, to pass you what you wish, where no servant is present to hand the dishes.

For the host to see that the wants of his guests are properly attended to, unless he have well-trained servants to whom he can safely depute this duty.

To take the last piece on the dish if it be offered to you. This shows your faith in the reserve supplies of your host's larder.

To keep a plate which has been handed to you by the servant, thus acquiescing in the arrangements of your host.

To hold a wine glass by the stem.

To refuse wine if you wish to do so.

To be calm and unruffled, even if you upset anything on the cloth, or drop anything on the floor.

When in doubt, to observe what your neighbors do.

### It is not the Correct Thing

To take a boiled egg out of the shell into a saucer or cup, or to eat it with a teaspoon, unless in cases where no egg-spoon has been provided.

To be or to appear greedy or in haste.

To trouble your neighbor to pass you the dishes where there is a servant present.

For the guest to starve instead of asking for what he needs.

For the lady of the house to allow her plate to be removed while her guests are still eating.

To pass on a plate which the servant has handed to you. By doing so, you create confusion and delay.

To hold a wine-glass by the bowl, or to turn it up on one's nose in order to get the last drops of wine.

To allow the servant to fill one's glass where one does not intend to drink the wine, — although one need not feel obliged to drink it merely from the fact that it has been poured out.

To apologize if you break anything, or to offer to replace it.

### It is the Correct Thing

To remember that no one is thinking about what you do half as much as you yourself are.

For the conversation to become general during part of the time at a small dinner.

To take off your gloves as soon as you sit down at the table.

To refuse one or more courses at a long and elaborate dinner if you wish to do so.

Where dinner is served in the old-fashioned way, for the gentleman who sits next the hostess to offer to do the carving for her.

If one have occasion to pass anything, to lay down one's knife or fork, and to hand the dish carefully.

In handing a plate back to the carver for a second supply, to hold it in such a position that the carver can readily put the meat on it.

To speak of "eating" soup.

To help all the ladies, including those of the household, before any gentleman is helped, no matter how distinguished a person he may be.

To help the lady of the house first when no guests are present.

### It is not the Correct Thing

To be too precise and prim.

To be flurried or nervous. This would only attract the attention which otherwise would not be bestowed upon you.

To neglect those who sit next you, in order to listen to some more witty and agreeable person.

To talk across people, or to turn your back to those who sit next you.

To make comments of any sort, but especially unfavorable ones, upon the food.

To feed cats, dogs, or any animals, at table, or what is still worse, to drop pieces of food or bones on the floor for their behoof.

To ask a person to "dish out" food of any description.

To reach in front of another person.

To shove the dishes along the table.

To speak of "drinking" soup.

To pass a plate while holding fork, knife, bread, or anything else in one's hand.

To use toothpicks, either natural or artificial.

**It is the Correct Thing**

To spread the napkin upon the knees, and in the case of little children to fasten it around the neck.

To leave one's napkin unfolded on leaving the table, especially at a formal meal.

## For Children[1]

To wash the hands, and if necessary the face, and to smooth the hair before coming to any meal.

To keep the chair on all its four legs.

To wipe the mouth both before and after drinking, and to swallow what they are eating before beginning to drink.

To use a piece of bread, or "bread-fork" to assist them in getting their food upon the fork.

To help themselves to a dish with the knife, fork, or spoon provided for the purpose; or if these

[1] These rules, although specially intended for children, will apply with equal force to their elders.

### It is not the Correct Thing

To place toothpicks on the table at a private house.

For adults to tuck a napkin into a button-hole, or to fasten it at the neck.

To leave one's napkin unfolded at an ordinary meal when the hostess folds up hers.

### For Children

To come to table at any very long or ceremonious meal.

To wriggle and jump about on their chairs, or to lean too far over the table.

To make playthings of the napkin-rings or silver, or to crumble up or play with bread.

To turn up the glass or mug on the nose, or to look at people while drinking either over or through the glass.

To arrange the food on the fork with the help of their fingers or of the knife.

To put the spoon or fork so far into the mouth

### It is the Correct Thing

implements have been forgotten, to ask the servant to bring them.

To ask for a clean fork, knife, or spoon where their own has fallen upon the floor.

To provide children with dessert-spoons for eating soup.

To take just enough on the fork for a proper-sized mouthful.

To have, as an ordinary thing, a plain and wholesome diet.

When they are old enough, to learn to eat what other people do.

To eat bread and butter with the butter side up.

To eat the pudding and the plums in it at the same time.

To take the top slice of bread or cake, and to take the first piece that they touch.

To lay the knife and fork side by side on the plate, with the handles together, when they have finished eating.

To help girls before boys, and in the opinion of

It is not the Correct Thing

that the bystanders are doubtful of its return to the light.

To help themselves to any dish with their own knife, fork, or spoon.

To turn the spoon over in the mouth, or to put it in wrong side up.

To wave about the spoon, knife, fork, or napkin.

To fill the fork with food along the whole length of the tines, and then to "eat off" part at a time.

To drop more than a certain percentage of food on their bibs or napkins.

To be over-fastidious, asking questions about, and making comments upon, the food.

To eat very rich or indigestible food.

To eat too much.

To say they "love" any article of food, or to find fault with it.

To ask for any article of food which is not upon the table.

To force a child to eat what it especially dislikes. The result is sometimes unexpected and disastrous.

To allow children to be careless in their behavior

**It is the Correct Thing**

many persons, to help very little children first, when no guests are present.

To keep the mouth shut while eating.

To hand a pitcher with the handle toward the recipient, and to hold spoons and forks by the middle, and knives by the lower part of the shaft, the handles being turned toward the person to whom they are passed.

To teach children to come punctually to all meals.

To see in their parents' behavior an example of good breeding.

To turn away the head when they are about to cough or sneeze, putting the handkerchief to the face at the same time.

To preserve the public and private peace.

**It is not the Correct Thing**

every day, and then scold them if they behave in the same manner before strangers.

To allow them to have the "scrapings" of jam or jelly, unless it be in the privacy of the kitchen.

To dip bread or cake into a glass of water.

To dip bread into any sauce or gravy.

To drain off a whole goblet at a draught.

To speak while eating.

To read at table.

To hand a thing without looking to see what they are doing. Some unpleasant accidents have occurred in this way.

To allow children to talk constantly, thereby annoying one's guests.

To forbid children to speak at all.

To hurry and worry their parents and other people by their anxiety to have a meal finished.

To yawn or stretch themselves.

To spoil every one's pleasure and contentment by being cross or quarrelsome.

To tell tales about unpleasant or "bluggy" subjects.

### It is the Correct Thing

To have a good parquet floor, smooth, but not too slippery, and to remove all rugs therefrom.

To have plenty of good music.

To have a handsome supper, brilliant lights, and beautiful decorations for a ball.

To decorate assembly rooms with handsome hangings, old furniture, tapestry, etc., as well as with flowers and potted plants.

To provide chairs for the german.

At a ball, to serve supper throughout the evening, or to serve it at a stated hour; in the latter case, a second supper of some sort will be needed for those who dance the german.

For every lady to wear her handsomest robes, her richest jewelry, at a ball.

For young girls to wear white or light colors, soft transparent materials, and costumes that have a youthful effect.

For the hostess to provide a dressing-room for the ladies, and one for the gentlemen, together with one or more attendants to assist the former in taking off their wraps and overshoes, and to make

### It is not the Correct Thing

To cover carpets with crash. This unwholesome custom has gone out of fashion.

For a hostess whose drawing-rooms are small, to employ so many musicians as to make the music unpleasantly loud.

To leave much furniture in a ball-room at a private house, thereby incommoding the dancers.

To leave neither chairs nor sofas for the chaperones.

To give a ball or dancing-party and provide meagre or insufficient refreshments. The hostess who should do so would excite the wrath of dowagers and dancers alike, since dancing makes people very hungry, and the lookers-on — from sympathy, no doubt — usually become hungry also.

For *débutantes* or other young girls to wear much jewelry, dark silks or velvets, or rich laces.

For women with ugly, scraggy necks, shoulders, and arms, to display them in a way that is painful to the beholders.

### It is the Correct Thing

necessary repairs to their dresses, in case these become torn in dancing, in the course of the evening.

To have the cloak-bundles numbered at a public or assembly-room ball.

For the giver of a large party or ball to cause an awning to be placed at the entrance to his dwelling, together with a carpet on the steps or sidewalk; he should also employ a policeman or private servant to open the doors of the carriages and help the ladies to get out.

To have the carriages numbered at a ball given in an assembly room or public hall.

For a lady to enter the room first, her husband following.

For the eldest of several ladies to enter the room first.

For the hostess at a ball to receive her guests with a courtesy alone, if she wish to do so.

For the guests to shake hands with or make their bow to the hostess as soon as they arrive.

For young gentlemen to invite the young ladies of the house to dance.

### It is not the Correct Thing

For any woman to wear a corsage cut so low as to cause general and unfavorable comment.

For all the attendants to leave the dressing-room at once, in order to see the dancing.

To have careless people in attendance, who do not put each lady's wraps carefully away in a separate bundle.

To have any delay in opening the street-door for the guests.

For a lady to enter a room leaning on the arm of her husband or other escort.

For gentlemen to neglect to speak to the young ladies of the house, or neglect to invite them to dance.

For a gentleman who is not acquainted with the young ladies of the house, to neglect to be presented to them.

For gentlemen to neglect to find and shake hands with the host, after speaking to the hostess.

For a gentleman to ask a lady whom he does not know, to dance with him. In this country it is not permissible to do so.

### It is the Correct Thing

For a gentleman to send a bouquet to a lady whom he has engaged beforehand to dance the cotillon with him.

For a gentleman when he asks a young lady to dance with him, to do so in a definite and polite way.

For a gentleman to ask his partner where he shall leave her at the conclusion of a dance or promenade.

For a young lady to ask her partner to leave her with her mother or chaperone at the conclusion of a dance.

To remember that the waltz-step changes every few years, and that a blunder in dancing is very like a crime.

To remember that with perseverance, practice, and correct instruction, any young person who is not deformed can learn how to dance.

For a gentleman to bow to a lady when asking her, or claiming her for a dance, and for both of them to bow and say "Thank you," when the dance is over.

### It is not the Correct Thing

For a gentleman to say to a lady, "Are you engaged for the polka?" This is a very impolite form of invitation.

For a young lady to hint in any way that she should like to be asked to dance, or to make it difficult for a partner to leave her after a dance.

For a gentleman to ask a lady to dance with him a certain dance which he knows will not be given, — as "the first waltz after supper," when the cotillon is to succeed the supper.

For man or woman, but especially man, to endeavor to waltz in public unless he know the current ball-room step.

For a gentleman who is not an expert dancer, or who is not thoroughly acquainted with the figures of the german, to undertake to lead the cotillon.

For people to dance in the german when it is not their turn, particularly where the leader requests that this shall not be done.

To introduce a gentleman to a lady without first asking her permission.

### It is the Correct Thing

For a good waltzer to dance the german, even if he do not know its figures. In this case he should sit near the foot, and watch carefully the evolutions of those who precede him.

For a hostess to provide favors and bouquets for the german.

For a gentleman to ask the hostess or a mutual friend to introduce him to a young lady with whom he wishes to dance.

For gentlemen to dance who know how to do so, and for young ladies to look pleasant and good-natured, whether they are asked to dance or not.

For a lady to "take out" a stranger in the german where she knows few people among the dancers.

For a lady to refuse to dance if she wish to do so, taking care in this case to sit throughout the entire waltz, or whatever the dance may be.

For a hostess to endeavor to provide all her guests with dancing partners, especially for the cotillon.

For the hostess to have the assistance of one or two young men in the matter of making introductions.

### It is not the Correct Thing

For gentlemen (?) to refuse to dance when their hostess requests them to do so.

For gentlemen to stand around the doorways, in dismal, black-coated groups, refusing to dance because they are too lazy to do so, or because their favorite partners are dancing with other persons.

To forget dancing engagements, or to become engaged to two persons for the same dance.

For a lady to refuse the invitation of one gentleman, and then accept that of another for the same dance. Duels have been fought for smaller matters than this.

In the opinion of many persons, for husband and wife, or for an engaged couple, to dance together throughout an entire evening.

For a gentleman who is talking to a young lady and her chaperone when supper is announced, to offer his arm to the young lady, to take her to the supper-room, leaving the elder to follow as she best may.

For a gentleman to remain with a lady after supper is announced, when he is engaged to take

### It is the Correct Thing

For the host to lead the way to supper, taking in with him the most distinguished or the eldest lady present, and for the hostess to come last.

For a gentleman to take in to supper the lady with whom he is talking when it is announced; or,

For a gentleman to invite a lady beforehand to go in to supper with him, if he wish to do so.

For a gentleman to ask any lady to whose wants no one seems to be attending, whether he may not bring her some refreshment. He should make a bow and withdraw at once, however, where he has been waiting upon a stranger.

To avoid even the appearance of greediness at the supper-table.

For a hostess to employ professional waiters at any large party.

For a gentleman to fill his own wine-glass, and those of the ladies upon whom he is attending, and then to replace the bottle upon the table.

To go away from a ball without taking leave of the hostess, where one leaves early, or where the crowd makes it difficult to find her.

**It is not the Correct Thing**

another person in to supper, thus preventing the first lady from going in to the dining-room with some one else.

For a gentleman to attempt to enter into conversation with a lady whom he does not know, using as a pretext for his behavior the fact that he has waited upon her at supper-time.

For gentlemen to stand around the supper-table in such a way as to bar the approach of others, or for them to take more than their fair share of good things.

For young men to carry plates and dishes carelessly through a crowded supper-room, spilling their contents on the clothes of the guests.

For a gentleman to keep a bottle of wine under his arm, or hide it away from other people.

For young girls to remain unreasonably late at balls, having mercy neither upon their mothers nor upon their german-partners, who may perhaps be obliged to get up early and go to business next day.

### It is the Correct Thing

To have the day and hour of an afternoon tea engraved on one's visiting-card, or written, if one prefer it so.

To use an "At Home" card for an afternoon reception if one wish to do so.

To remember that a large afternoon tea and a reception are very much alike, the latter being usually more formal in character.

To give simple refreshments at an afternoon tea. One need only provide tea, with thin slices of bread and butter or sandwiches, fancy biscuits or cake, coffee or chocolate; ice-cream and bouillon may be added to the list, also punch or lemonade.

For those who wish to do so, to have several varieties of delicate and pretty cakes, and several different kinds of bread and butter, also salted almonds, candies, litchi-nuts, or other dainty trifles on the afternoon tea-table.

To give oysters, salads, pâtés, boned turkey, ice-cream, coffee, bonbons, etc., at an afternoon reception, if one wish to do so.

For the hostess to pour out tea at a very small

### It is not the Correct Thing

According to the newest fashion, to put the day of the month and the hour in figures in an engraved invitation.

To have the rooms over or under heated.

To give a handsome supper where the guests have been invited to afternoon tea.

To give champagne or much wine of any sort at an afternoon tea.

To use a low five-o'clock tea-table where a number of guests are expected, thus obliging the hostess to jump up constantly to receive her friends, and sit down as often to pour out tea.

To have tea poured out in the drawing-room

**It is the Correct Thing**

and informal occasion, or at a larger one to depute her daughters or other young ladies to pour out tea and coffee in the dining-room or one of the parlors.

To have the tea poured out in the kitchen if more convenient to do so, and to have it passed around on a waiter by a servant.

To be sure that the simple refreshments are the very best of their kind, — using the "best of butter," tea of superior quality, accompanied by cream, cut white sugar, and slices of lemon for those who like tea made in Russian fashion; also bread cut very thin and spread very daintily, with the crusts trimmed off.

To have the tea and coffee kept hot by means of urns, with alcohol lamps beneath them.

To serve iced tea in summer, accompanied with cream, or flavored with lemon.

To remember that English breakfast tea is now the favorite and fashionable variety.

To remember that cheap English breakfast tea is not fit to drink; while cheap Oolong tea is sometimes pretty good.

**It is not the Correct Thing**

when many persons are expected, because the arrangement would be an inconvenient one, and would crowd the guests.

For guests to deposit their cups or plates in the drawing-room in a careless or awkward manner, setting them on varnished surfaces or on silken cloths, or too near the edge of a table, so that they will be likely to fall upon the floor.

To use tea of an inferior quality.

To use powdered or granulated sugar for the tea and coffee.

To have the tea cold or lukewarm, or to have the boiled milk for the coffee only half warm.

To have the tea "boiled," as this ruins its flavor.

To use cheap baker's, or poor or stale home-made, cake.

To give an afternoon tea (calling it by that name), and provide coffee as the only drink, or to give a "kaffee-klatsch," and provide only tea.

To make the tea with water which is not absolutely boiling at the moment when it is poured upon the tea-leaves.

### It is the Correct Thing

For the hostess to shake hands with her guests, and receive them with cordiality.

For the hostess, at a large occasion, to have the assistance of other ladies in receiving her friends. These assistant hostesses should move about the rooms, entertaining the guests, asking them to go in and take some refreshment, and making the necessary introductions.

For the hostess to remain near the door (but out of the draught) at a large reception, in order that the guests may find her easily.

For the hostess to move about the rooms, at a small or informal occasion, conversing with her guests and attending to their wants.

For the ladies who receive to wear a handsome demi toilette, — made of silk, satin, velvet, or some pretty woollen material, cut down at the neck if the wearer choose, and light or dark in color.

For ladies who are guests to wear plain tailor-made costumes, or handsome reception-dresses if they prefer, taking off their outer wraps, or leaving them on, at will.

**It is not the Correct Thing**

For the hostess to be stiff and formal in her manner and greetings to her guests, since an afternoon tea is an *informal* occasion.

For the hostess at a large reception to receive her friends without the assistance of some other person who can share the burden of hospitality with her.

To invite guests to meet some distinguished person, and then neglect to introduce them to him.

To introduce such a multitude of persons to a distinguished guest that he becomes wearied and confused.

For the hostess to wear full evening-dress.

For the guests to take off their bonnets when not specially invited to do so.

For gentlemen to wear evening-dress at an afternoon occasion.

For gentlemen to come into the drawing-room wearing their overcoats, or bringing their umbrellas with them.

To go to a lady's house to a tea or to a card reception (that is, reception for which cards of invita-

### It is the Correct Thing

For gentlemen to wear morning-dress; namely, black or dark frock-coat or cut-away, with high waistcoat to match, dark or gray trousers, and scarf or neck-tie.

To provide a dressing-room for the ladies, — and for gentlemen also, when they are invited.

To darken the windows and light the rooms by artificial light at a large and handsome reception, also to decorate the house with flowers, and to hire a band of musicians, if the hostess wish to do so.

To remain at an afternoon reception half an hour, or longer, if one choose to do so, and find friends with whom to converse.

To have a small informal dance succeed an afternoon tea or reception, notifying beforehand the guests who are to remain and take part in it, and perhaps asking others to remain, on the spur of the moment.

**It is not the Correct Thing**

tion have been issued), when one has not been invited.

To go to every one of a series of receptions for which one has received cards. Thus if Mrs. Brown send out cards for "Fridays in January," the same persons would not attend more than one or two of these receptions.

To detain the hostess in conversation in such a way as to prevent her from attending to other guests.

To handle costly bric-à-brac, or to finger curtains and scarves as if one were in an upholsterer's shop.

### It is the Correct Thing

To remember that lunch, or luncheon, is primarily an informal meal.

For a hostess to set before her guests either a simple and informal, or elegant and expensive, entertainment, just as her tastes incline her, or as the size and nature of the occasion would appear to demand.

To remember that there is very little difference between a formal lunch-party and a dinner.

On a ceremonious occasion, to set the table much as it would be arranged for a dinner, using lights if one wish to do so, also a profusion of flowers, silver, beautiful china and glass, and having the dishes served from the sideboard, and handed around by the servants.

For the guests to enter the dining-room separately, instead of arm in arm, the ladies going first, and the gentlemen following them.

For ladies to wear their bonnets or hats, and street or reception dress.

To seat the guests at one large table, or at several little tables, at a large lunch-party.

### It is not the Correct Thing

To invite people who are in the habit of dining in the middle of the day, to take lunch with you, — unless you provide something substantial for them to eat, such as meat or fish in some form.

To have the dishes as substantial in character as they would be at a dinner-party.

In the opinion of many people, to give ladies' luncheons, consisting of so many and such heavy courses as to cause the guests to have headaches on the following day.

To have the floral arrangements as formal or as extensive as in the case of a dinner-party.

For ladies and gentlemen to enter the dining-room arm in arm.

For ladies or gentlemen to wear evening-dress or to keep their gloves on at table.

To arrange small tables in such a way that the butler or waitress cannot conveniently pass around them to wait upon the guests.

### It is the Correct Thing

For each plate or "cover" to be accompanied by two knives, two forks, one or two spoons, a water-goblet, and (where wine is given) a sherry glass and a claret glass. At an elaborate lunch, three knives and forks, a raw-oyster fork, etc., are often used, also a champagne-glass.

To fold the bread in the napkin, as at dinner.

To have the first course consist of fruit or of raw oysters (or clams in summer), or of bouillon or chicken consommé served in cups set on plates, and accompanied with large teaspoons.

To have wine set on table in decanters, or offered by the servants. Sherry and claret are the wines usually preferred.

At a formal lunch to serve champagne, if one desire to do so, instead of claret and sherry. The champagne should be offered after the first dish has been served.

To have tea and coffee served in the dining-room, *if at all.*

To have tea or coffee, or both, poured out by the hostess at an informal occasion, or poured out in

**It is not the Correct Thing**

To use menu-cards.

To serve bouillon in soup-plates at a formal lunch.

To give many wines, especially at a ladies' lunch.

For ladies who are unaccustomed to wine, to drink champagne, eat Roman punch, and finish off with a tiny glass of liqueur. A headache, or worse, may be the consequence.

According to English custom, to use finger-bowls at luncheon, although they are often thus used in this country.

To attempt to make any distinction between "lunch" and "luncheon," the words having become practically synonymous.

According to English custom, to give tea or coffee at lunch.

To have tea or coffee served in the drawing-room.

the kitchen and handed around in small cups on a waiter by the servant at a formal one.

At an informal lunch to place the dessert on table in the first instance if one wish to do so, and to serve the vegetables from the sideboard, the hostess helping to the chops, cold meats, etc.

To allow great latitude in the bill of fare at an informal occasion, — cold meats and salads, oysters in various forms, croquettes, French chops, fish, beefsteak, or omelette being especially suitable.

To change the plates for dessert and for each course where there are several courses.

According to English custom, to have the servants leave the dining-room at an informal lunch, after helping the guests to the joint, vegetables, and wine, leaving the host and hostess to help to the entrées and sweets.

At an elegant lunch-party to provide bouquets for all the ladies, placing them either beside each person's plate, or else grouped together so as to form a large centre-piece.

**It is not the Correct Thing**

To place vegetables on the table as they would be at dinner.

For a person to take her leave before the luncheon is over, and while the guests are still sitting at table. This procedure has been called — with more wit than elegance — "to Grab, Gobble, and Go." As the duration of a lunch-party is very uncertain, however, a lady may sometimes be compelled to leave early, especially where she has been invited to an "informal lunch" which proves to be a formal one.

For guests to remain long after luncheon, as the hostess may have other engagements.

For a guest in her zeal for trophies to carry off cards or other decorations that the other ladies have omitted to take, or that are not intended for distribution.

### It is the Correct Thing

To provide each guest with a bonbonnière or other pretty trifle if the hostess like to do so.

To tie up the rolls or "pipe bread" with narrow, colored ribbon, and to serve straws instead of spoons for imbibing the Roman punch, if the hostess fancy this innovation.

To use a colored or a white cloth, or one richly ornamented with drawn work and embroidery.

To issue formal or informal invitations to lunch, according to the nature of the occasion. Usually, such invitations are written in the first person, or are given by word of mouth.

For the guests to arrive punctually.

To send word to the hostess at once, if prevented from going to a formal lunch-party, after having accepted the invitation.

For the butler to wear dark morning-costume.

For those who follow the last fashion to invite guests to late or French breakfast (*déjeuner à la fourchette*), which does not differ materially from our luncheon, taking place rather earlier, however, — say at twelve or one o'clock.

### It is not the Correct Thing

To introduce a novelty unsuited to the occasion simply because it is a novelty.

To use a cloth which will not wash.

For the hostess to be disappointed or troubled if her guests fail to do justice to an elaborate lunch, since "Banting" has recently become so popular that it bids fair to overthrow the elaborate and indigestible ladies' lunch.

To delay in answering an invitation to a formal lunch, thus incommoding the hostess.

To stay away from a formal lunch-party after accepting an invitation to attend one.

For the butler to wear evening-dress (although it is often done).

To talk gossip or scandal at a ladies' lunch party.

To criticise, behind her back, the hostess who has been kind enough to entertain you, or to find fault with the entertainment itself.

### It is the Correct Thing

For the parents and other relatives of a young man to treat his *fiancée* with cordiality.

For parents to remember that they were once young themselves, and that those birds who are not allowed to mate in youth, often do not mate at all.

For a young girl to remember that the parents of her *fiancé* may be very punctilious people, in which case they will certainly expect her to follow the strict laws prescribed by etiquette for her behavior.

For a young lady to go out to walk or drive in a quiet way after her wedding-cards have been issued. Formerly this would have been thought extremely improper; but public opinion is no longer so foolishly rigorous as it was forty years ago, when brides (that were to be) went abroad only after nightfall.

For a young lady to drive alone with her *fiancé* in frequented places, or on country roads with a groom or footman.

For a young lady to write to all her intimate friends and tell them that her engagement will be announced on a certain near day, when her friends accordingly call, or send a congratulatory note.

### It is not the Correct Thing

For the parents of a young woman to treat her *fiancé* as if he were a robber chief who intended to break up their family and carry off the favorite of the flock.

For the parents of young people who are engaged to allow the latter to do exactly as they please, without paying any attention to the laws laid down by etiquette for their behavior.

For a young lady who wishes to adhere closely to the laws of etiquette to accept any invitations after her wedding-cards have been issued.

For a young lady to travel alone with her *fiancé*, or to stay at the same hotel with him.

According to the strict rules of etiquette, for a young lady to go to theatres, concerts, or parties, alone with her *fiancé*, or to drive alone with him in the evening, or on unfrequented roads.

To ask the near relatives or intimate friends of persons who are reported to be engaged to be married whether such report be true; thus causing said friends and relatives embarrassment, and perhaps making them tell a falsehood.

### It is the Correct Thing

This is a new and pleasant custom, although by no means a universal one.

To call upon a young lady whose engagement is just announced, and send her flowers, or write her a congratulatory note.

For a young man to present his *fiancée* with an engagement-ring, the price of which is suited to his worldly means. A diamond solitaire ring is usually preferred by young men of wealth.

For a bride to write a note expressing her thanks to each person who has sent her a wedding-present. This should be done, without peradventure, either before or after the wedding.

To congratulate a gentleman upon his engagement after it is formally announced.

To remember that premature congratulations and untimely jokes have frightened more than one timid man out of his matrimonial intentions.

### It is not the Correct Thing

To forget to write and announce one's marriage-engagement to the intimate friends of one's family, especially where these are elderly people. Deep offence is sometimes given by this omission.

For a poor young man to present his *fiancée* with a diamond or other expensive ring, thus causing other people to make remarks upon his folly and extravagance.

To fire off a congratulation at a young lady as if it were a shot out of a gun, showing more anxiety to perform your task than to spare the feelings of the young *fiancée*, who may not relish being congratulated in such an inconsiderate manner. Thus it would not be polite to congratulate a young lady across the table at a large dinner-party.

### It is the Correct Thing

For prospective brides to be moderate in their demands upon the paternal purse for the expenses of the trousseau and wedding.

For the bride to name the wedding-day.

To have the invitations engraved on white note-paper of small size.

To send invitations to all the friends of the families of both bride and groom, in the case of a large church-wedding.

To invite only relatives and a limited number of friends to a house-wedding or wedding-reception, or to invite all one's acquaintance if one's house be sufficiently large.

To issue wedding-invitations in the name of the bride's father and mother; the cards of the bride and groom elect are sometimes enclosed, but not as often as they formerly were.

For the bridegroom's family to make out a list of the persons whom they wish to have invited.

To send out supplementary cards announcing the marriage, in cases where only a limited number of persons have been invited to the wedding.

### It is not the Correct Thing

To celebrate a wedding with a parade and show that are out of proportion to one's means.

For a bride to overtask her strength in preparing the various articles of her trousseau, or for her to over-weary herself by innumerable shopping expeditions and long visits to the dressmaker and milliner. Many a bride comes to the altar looking thin, pale, and miserable from these causes, — thus destroying the very object that she has in view; namely, that of looking her prettiest as a bride.

To omit to invite any relative to a wedding, whether one be intimate with him or not.

For friends to take offence because they are not all invited to a small house-wedding.

To put "no cards" in the newspaper announcement of a wedding.

To tie up wedding-cards with white ribbon, — this custom having gone out of fashion.

### It is the Correct Thing

For the family of the bride to pay for the wedding-cards, the bride's trousseau, and the expenses of the wedding and reception.

For the bridegroom to pay the clergyman's fee and provide the wedding-ring and the bride's bouquet, also a wedding-present for the bride.

For the bridegroom to give scarf-pins or other little gifts to the ushers, and for the bride to give bouquets or some little trinkets to the bridesmaids. The bridegroom sometimes gives the present to the latter, or the bride may, if she please, provide the presents for the ushers.

To answer an invitation to "a sit-down" wedding-breakfast or to a small house-wedding.

For those who live at a distance, or who for any reason are not able to attend a wedding, to enclose their cards to the bride's father and mother, or the person in whose name the invitations are given, sending them so that they will arrive on the wedding-day.

Where there is to be a reception after a church-wedding, to enclose cards for the reception in the same envelope with those for the church.

**It is not the Correct Thing**

For the bridegroom or best man to forget to fee the officiating clergyman. (The fee which the law awards the latter for performing the marriage-ceremony is a very small one ; custom has therefore decreed that the bridegroom shall pay to the clergyman a sum of money in proportion to his means.)

In Massachusetts, and some other States, for the bridegroom to forget to obtain a wedding-license in due season, since he cannot be married without one.

To send answers to invitations to a church-wedding or to a large wedding-reception where no answer is requested.

To send an answer to a wedding-invitation to the bride or to the bridegroom's family because one does not happen to know those persons in whose name the invitation is sent.

To feel hurt because one is not invited to a wedding-reception if one have received cards for the

### It is the Correct Thing

To have from two to six or eight bridesmaids, chosen from the near relatives of the bride and groom, and from the bride's intimate friends. (A maid of honor, so-called, is a novel feature in wedding processions. Except in name, however, and in the fact that she walks alone, a maid of honor is virtually a first bridesmaid.)

For the bridesmaids to wear white or light colors, and bonnets, hats, or short veils, if they choose, their costume being decided upon by the bride.

For the "best man" to accompany the bridegroom to the church, to stand at his right hand, and a little behind him during the ceremony (administering moral support if necessary), to hold his hat, fee the clergyman, and assist the ushers in presenting guests at the wedding-reception.

For the bridegroom and all the gentlemen at a morning wedding to wear morning-dress.

For the bridegroom to drive to church with his best man, and wait for the bride at the altar.

For the ushers to be at church in good season, and for them to place a ribbon or an arch of flowers

**It is not the Correct Thing**

ceremony in the church, or if one receive supplementary cards announcing the marriage.

For a married woman to act as bridesmaid.

To have the bridesmaids follow the bride.

To have the bridesmaids dressed in sombre colors or heavy materials.

According to the present fashion, to have groomsmen at a wedding.

For the best man to drive away from the church in the carriage with the bride and groom.

For a bridegroom to wear white gloves or evening-dress at a morning wedding.

For a bridegroom to wear morning-dress (that is, frock or cutaway coat) at an evening wedding.

For a bridegroom to wear a white necktie at a morning wedding, — unless it be in summer.

For the bride and bridegroom to drive to church in the same carriage.

**It is the Correct Thing**

across the church in such a way as to reserve plenty of room for the invited guests.

For the ushers to escort the wedding-guests to their seats, placing the relatives of the groom on the right of the altar, — that is, next the bridegroom, — and those of the bride on the left, the near relatives sitting in the seats nearest to the altar.

At a church-wedding, for the ushers to ask guests whether they are relatives, and if so, whether of the bride or groom.

For the mother of the bride to come in shortly before the bridal cortège, escorted by some near relative or one of the ushers, and take her seat in the front pew.

When the wedding-procession enters the church, to have the ushers go up the aisle in pairs, followed by the bridesmaids in pairs. The bride comes last, leaning on the right arm of her father or nearest and eldest male relative.

For the procession to divide when it reaches the altar, half the ushers and bridesmaids turning to the right, and the other half to the left.

### It is not the Correct Thing

For persons who are not invited guests to press forward at a church-wedding and take the seats that have been reserved for the friends of the bridal party.

For the ushers to allow invited guests or other persons to take seats not intended for their use.

For the mother of the bride to form a part of the bridal cortège.

To have the wedding-procession go up the aisle of the church in a straggling manner, some of the couples walking fast, and others going slowly.

### It is the Correct Thing

For the bridegroom to advance when the bride has come near to the altar, and lead her before it, taking her right hand.

According to the new custom, for the father to "give away the bride" by bowing at the proper time in the service.

For the father to stand a little behind the bride, and take his seat beside the bride's mother after he has performed his part of the service.

For the first bridesmaid, or the maid of honor, to stand near the bride, hold her bouquet during the ceremony, and assist her, if necessary, in removing her left glove, — although it is now usual for brides to have the ring finger of the glove cut off, so that it can be readily removed, without taking off the whole glove.

For the bridal couple to go down the aisle first, the bride taking the groom's left arm. They then leave the church immediately.

For the rest of the bridal procession to leave the church in the inverse order from that in which they entered it.

### It is not the Correct Thing

For the bride to be late in arriving at the church.

For the clergyman to kiss the bride, — although it was formerly customary for him to do so.

For the bridegroom to provide a wedding-ring that is so large as to look vulgar.

For the bridegroom to forget to bring the ring, or for him to drop it on the floor.

For the bride to bow and smile, or look at people, as she enters or leaves the church.

For the bride to wear a *décolleté* costume at a wedding in a Roman Catholic church.

For the bride to scold the spectators in or around the entrance of the church, even should they be so thoughtless as to crowd about her in a disagreeable manner.

### It is the Correct Thing

For half the bridesmaids to stand near the bride, and the other half near the groom, at a wedding-reception.

For the ushers to remain near the door of the drawing-room at a wedding-reception, escorting the guests as fast as they arrive, to the bridal party, presenting them by name to the bride and groom, and then to the parents.

For the ushers to see that all the ladies are provided with refreshments.

For the bride to retire from the reception after an hour and a half or more, and put on her travelling-dress, intimate friends and relatives remaining to see her departure.

For a bride to dance a square dance, if she wish to do so, at her own wedding, although usually she does not dance at all.

To exhibit the presents privately to intimate friends before or after the wedding.

For the friends of the groom to give presents to him as well as to the bride, if they wish to do so.

To give articles of silver or jewelry, pictures, fine

### It is not the Correct Thing

For enthusiastic friends to throw old shoes with such force as to break the carriage windows or frighten the horses.

For a bride to dance waltzes or other round dances, or to dance much at her own wedding.

In the opinion of many persons, to exhibit the wedding-presents on the day of the marriage; the custom of doing so has been largely abandoned, because it had led to an ostentatious display of wealth and a rivalry in the purchase of expensive gifts which threatened to vulgarize the sending of

engravings, bric-à-brac, handsome lamps, books, china or glass ware, or other articles of ornament to a bride, marked (if at all) with her maiden name or initials.

To remember that articles of the giver's own handiwork are appropriate and acceptable wedding-gifts, however simple they may be, since they show a real sentiment.

Where the wedding-cake is in boxes, to have the latter piled on a table at the reception, that each guest may take a box away with him.

For a bride to be married in travelling-dress, and to omit the reception if she wish, inviting all her friends or only a very few persons to the church.

To be married in the morning rather than the evening, though some persons still prefer the latter.

At a house-wedding for the clergyman to enter first and face the company, the bridal pair entering together and facing him. After the ceremony is over, the clergyman retires, and the bridal couple turn round in their places and receive their friends, near relatives and very dear friends kissing the bride.

**It is not the Correct Thing**

wedding-presents, and to change into a mere mercenary matter that which should be an affair of real sentiment.

To give presents to the groom instead of to the bride.

To have wedding-presents marked with the bride's future name or initials, as this is considered unlucky.

To send out boxes of wedding-cake to all one's acquaintance.

For a guest at a reception to take more than one box of cake, unless requested to do so.

For the guests to drink too much wine at a wedding reception, as young men, and perhaps others, sometimes do.

To make a house-wedding as formal as one that takes place at church. Best man and bridesmaids do not often appear at the former.

According to modern custom, for the guests in general to kiss the bride.

### It is the Correct Thing

For a widow to wear a light-colored silk or a travelling-dress and bonnet on the occasion of her second marriage.

For the bride to drop her middle name and retain her family name in its place, if she wish to do so.

For a young married couple to hold one or two receptions after the marriage, or for the bride to issue cards for one or more afternoon teas, or for the parents of the bride or groom to give a reception in honor of the young couple.

For those who have been invited to a wedding to entertain the bridal pair in the course of the ensuing season.

For those who choose to do so, to omit the wedding-tour, and to make the retirement of the honeymoon extremely short.

To word the announcement of a marriage in this way: Mr. and Mrs. Thomas Newcome announce the marriage of their daughter Mary Louisa to Mr. Timothy Titcomb, on Friday morning, October eighteenth, at Trinity Church, New York.

### It is not the Correct Thing

For a widow to continue to wear her first wedding-ring after her second marriage.

For a widow to wear a bridal veil, orange-blossoms, or white attire at her second marriage.

To expect that newly married people will entertain extensively or expensively.

For a bride to wear her bridal veil or orange-blossoms on any occasion subsequent to her marriage.

To neglect either to call upon a bride and her parents, or to send cards in acknowledgment of the receipt of a wedding-announcement.

For a bride to neglect to return promptly the calls made upon her, especially where she is living among those who are strangers to her.

To word the announcement of a marriage like a wedding-notice in a newspaper.

### It is the Correct Thing

To wear a costume appropriate to the occasion.

To make the expenditure for one's clothing proportionate to one's income.

To dress becomingly.

To avoid wearing showy or striking costumes, especially in the street.

To dress in such a way that the clothes appear of less consequence than the wearer.

To remember that each material has its own appropriate and proper style.

To remember that a dress which is intended to do long and constant service should be of a color that does not soil readily, and should be made plainly. Elaborate trimmings soon become shabby.

To remember that it is far more desirable to have a dress made to fit the figure of the wearer, and the draperies made to hang in a graceful manner, than to have elaborate trimmings upon one's gown.

To remember that it is for the interest of the dressmaker to make a costume as elaborate as possible, and for the interest of the client to prune the exuberant fancy of the tailor.

**It is not the Correct Thing**

To appear in a costume which is more or less handsome than the occasion warrants. To do the former seems to show an undue vanity; to do the latter implies a lack of respect for the hostess and her guests.

To carry all one's worldly possessions on one's back, like a snail. No one who dresses more expensively than he can afford is respected for doing so.

To imitate the style and make-up of a Worth costume in a home-made calico dress. The style which is appropriate to a silk dress is not usually suitable for a cheap material.

To put handsome and expensive trimmings on a cheap material.

To be the blind slave of any dressmaker or tailor.

### It is the Correct Thing

To remember that a woman who is pinched in at the waist with tight corsets, throttled around the neck with a tight collar, and cramped as to her feet with tight, high-heeled shoes, will walk about as gracefully as a swan on a turnpike-road.

To remember that grace is more pleasing than beauty.

For every woman who can afford it to have a full-length mirror, in which she can see her whole figure at once.

To consider carefully what colors, styles, and materials are suitable and becoming to the figure, height, age, and complexion of the person who is going to wear them.

To remember that a person who has not a good figure should endeavor to dress in such a way as to soften its defects rather than to display them.

To remember that a tall woman should never wear a long, plain skirt, especially if she have a short waist. The lines of the skirt should be broken by drapery or trimming in order to make them appear shorter.

### It is not the Correct Thing

To endeavor to make over the human form divine into a poor imitation of a very inferior animal, — the wasp.

To sacrifice ease, comfort, health, and beauty to the momentary demand of an ugly and unbecoming fashion.

To study the effect of a costume in front only, forgetting to take into consideration the side and rear views of the same.

For a tall woman to copy the dress of a short one, a fat woman that of a thin one, a pale woman that of a florid one, — in a word, for any person thoughtlessly to imitate the dress of another, the style of which may be wholly unsuited to the imitator.

For people with ugly, angular, and high-shouldered or very stout figures to display them without any effort at softening or concealment.

For women with arms like drum-sticks to wear skin-tight sleeves.

For a very tall, slender woman to wear a broad, flaring round hat, or a very high hat.

### It is the Correct Thing

For a short woman to make the lines of the skirt as long as possible; to produce this effect the trimming should be placed up and down the breadths instead of across them, or put near the bottom of the dress. A short person should also avoid basques, except very short ones.

For a very stout person to wear dark colors (which make one look smaller), and fine, closely-woven materials.

To remember that good, well-fitting gloves and shoes, and a fresh hat or bonnet, are very important items in one's costume.

To take off one's gloves at a dinner, luncheon, or breakfast party, or at any "sit down" meal.

To wear garments that harmonize with one another in color and style, as well as in quality.

To dress in a style suited to one's age.

To remember that a person's age is shown by the lines about the throat and neck, and that bonnets with strings fastening under the chin are therefore more becoming to middle-aged or elderly women than round hats or stringless bonnets.

### It is not the Correct Thing

For a short woman to wear much trimming on a skirt, thus making her height appear less than it really is.

For a small person to wear large plaids or broad stripes.

For a tall woman to wear a short dress.

For a short-waisted woman to wear a belt.

For a very stout person to wear loose rough cloth, which makes the wearer look larger than she really is.

To wear boots, gloves, or any garment from which one or more buttons are missing.

To take off one's gloves at a ball-supper, afternoon tea, or at any "stand-up" collation.

To wear a very handsome and expensive bonnet with a cheap dress or mantle.

To wear when one is forty years of age the colors which were becoming at sixteen, forgetting that the tints of the complexion necessarily change as one grows older.

### It is the Correct Thing

For middle-aged or elderly women to wear soft and becoming colors, and to remember that while beauty may be denied to them, they should nevertheless be able to present a tasteful and harmonious, and therefore agreeable, appearance.

To use a very little perfume of the best quality, if one desire to do so.

To use white face-powder with a very sparing hand, if one be minded to do so. Many people do not approve of the use of powder, but it is not thought to be in "bad form," like the use of rouge.

For gentlemen to wear evening-dress at a late dinner, and in the evening at home or when calling.

For gentlemen always to wear a narrow tie of white lawn or some similar material with evening-dress.

To remember that clean linen covers a multitude of sins, and that a linen collar should never see a second sun.

To remember that it is now extremely fashionable to have clean, soft, and well-cared-for hands and nails, and to employ a manicure, or be one's own manicure.

### It is not the Correct Thing

For middle-aged or elderly women to suppose that no one cares how they look, and to cease to pay any attention to the æsthetics of dress.

To use hair-oil of any description.

To use a quantity of perfumery.

To dye the hair of a golden color, or to use red, black, or white paint.

To dress in a loud, fast, or flashy style.

For a gentleman, under any circumstances, to wear evening-dress before the hour for late dinner.

For a gentleman to wear a white satin cravat or tie at any time or place.

For a gentleman to wear white cravats or ties in winter, except with evening-dress.

To wear any clothing that is soiled, but especially soiled collars or cuffs. The sight of these is peculiarly offensive to fastidious people.

To economize in the matter of fresh pocket-handkerchiefs.

### It is the Correct Thing

To return the salutations of all who greet you, servants and tradespeople included.

To move the whole head, and not the eyebrows alone, when making a bow.

To bow in a courteous as well as decided manner.

To bow respectfully to an elder or a superior.

To bow once only to the same person on a public drive or promenade where people constantly pass and repass each other.

To keep to the right, as the law directs.

To refrain from staring at the passers-by, good-looking or the reverse.

When in doubt, to apply to a policeman for any necessary directions.

To be dressed tastefully, but in a quiet and simple manner.

For a gentleman to turn aside for a lady whom he meets when crossing, etc., and for a younger person to give the path to an older one.

### It is not the Correct Thing

To "cut" any person, unless for very grave causes.

To nod in a familiar manner, unless it be to an intimate friend.

To turn and look after any one who has passed by.

To obstruct the sidewalk by standing and talking in the middle of it.

To gaze up into the sky or down into the gutter, and in consequence run against other pedestrians.

For three or four persons to walk abreast in a crowded street, thus inconveniencing other people.

To carry a cane, umbrella, or other object so that it will rest in the small of your neighbor's back.

To call to another person on the opposite side of the street.

To be dressed in a showy manner, or in a way calculated to attract special attention.

To talk or laugh loud.

To eat candy, peanuts, or anything else.

To wear much jewelry. A lady should wear neither bracelet nor necklace when walking in the street.

### It is the Correct Thing

#### For a Lady

To take a gentleman's arm in the evening, unless her hands should be fully occupied with her muff, or in holding up her dress.

To bow first to a gentleman.

Where two ladies are under the escort of one gentleman, for one of them only to take his arm, the other lady walking by her side.

#### For a Gentleman

To offer his arm to a lady whom he is escorting in the evening.

To offer his arm to an elderly or infirm lady at any time when he is walking with her.

To offer his arm to a lady when the street or road is slippery, when they are passing through a crowd, or wherever it may be necessary to do so for her protection or support.

### It is not the Correct Thing

#### For a Lady

To wear a breastpin on a coat or other outside garment.

To take a gentleman's arm in the day-time, unless it be in a crowded thoroughfare, on a slippery pavement, or under any other circumstances where it may be necessary for protection or support.

For two ladies to take each an arm of the same gentleman.

For one lady to take the arms of two gentlemen, unless she be learning to skate.

#### For a Gentleman

To allow a lady with whom he is walking, to be jostled by the elbows of the passers-by.

To allow a lady to pick up a parcel which she has dropped, without making any effort to assist her.

### It is the Correct Thing

#### For a Gentleman

To take the curbstone side of the street when walking with a lady, — or

To take the left side in a crowded thoroughfare, that he may shield the lady from the elbows of the passers-by.

When walking with a lady, to carry all her parcels, especially if they be heavy ones.

If he wish to speak to a lady, to ask her permission to turn round and walk with her in the direction in which she is going.

To raise his hat, —

*First*, When he bows to a lady or an elderly gentleman.

*Second*, When he is with a lady who bows to any person, even if such person be a total stranger to him.

*Third*, When he salutes a gentleman who is in the company of ladies.

*Fourth*, When he is in the company of another gentleman who bows to a lady.

### It is not the Correct Thing

#### For a Gentleman

To keep a lady standing in the street while he talks with her.

To bow first to a lady.

To cut a lady under any circumstances.

To keep his hands in his pockets, especially if he is about to bow to a lady.

To neglect to apologize if he has by accident stepped upon a lady's dress, or brushed against her, in passing by.

To put letters or parcels in his hat, — since they will be liable to drop out when he removes it.

To use profane language, especially within the hearing of ladies.

To be unduly quarrelsome, or to take offence unnecessarily at some imaginary insult to the ladies under his escort; since such conduct would bring the latter into a publicity most distasteful to women of refinement.

To smoke in a frequented thoroughfare or promenade.

**It is the Correct Thing**

*Fifth*, When he is with a lady and meets a gentleman whom he knows.

*Sixth*, When he offers any civility to a lady who is a stranger to him.

*Seventh*, When he parts with a lady, after speaking to her, or after driving or walking with her, etc.

To remove his hat with his left hand when bowing to a lady who will be likely to shake hands with him; otherwise, —

To remove it with the hand farthest from her.

To keep his hat on in a shop, at the entrance of a theatre, or in the corridors of a hotel, if he wish to do so.

To take off his hat when he enters a private office.

When escorting a lady to her house, to wait until she is admitted before taking his departure.

To throw away his cigar, or at least remove it from his mouth, when bowing to a lady.

### It is not the Correct Thing

To smoke while walking, riding, or driving with a lady, or while speaking to her in the street.

To keep his hat on in an elevator where there are ladies, or in the upper or more private corridors of a hotel, apartment, house, or theatre.

To leave a lady whom he is escorting at the foot of the steps of her house. It would be especially impolite for him to do so in the evening.

To keep a cigar in his mouth when bowing to a lady.

To hold a cigar in his hand when talking with a lady, unless he apologize for doing so.

**It is the Correct Thing**

To be well dressed, in garments of quiet colors, and made of woollen or some other suitable material.

To remember that travelling is one of the severest tests of good breeding, and that a gentleman who is worthy of the name will behave as well abroad as at home.

If one bring his own luncheon, to have it neatly put up in a napkin, and to have the food arranged so that it can be eaten conveniently and with nicety.

To be very careful in carrying bundles and umbrellas through a crowded car; to hold them in such a way that they will not discommode one's fellow-passengers.

For a lady to carry as little luggage by hand as possible, especially when travelling with a gentleman.

To have one's trunk marked with the owner's name.

To refrain from swearing at the employés of a railroad, and from quarrelling with them.

To attend to the checking of one's own luggage,

### It is not the Correct Thing

To be dressed in a showy manner, or to wear garments of light and delicate colors, or made of rich materials.

To think that any clothes, no matter how shabby they may be, are good enough to wear while one is travelling.

To assume airs of superiority over one's fellow-travellers, or to talk for their benefit.

To talk or laugh loud, or to giggle.

To eat at short and frequent intervals during a journey, or to leave the débris of one's food on the window-ledge, seat, or floor of the car or boat.

To carry band-boxes, bird-cages, newspaper bundles, growing plants, more than *one* basket, or numerous packages of any sort.

For ladies travelling with gentlemen to annoy the latter with unpunctuality, or unreasonable and unnecessary requests, or for gentlemen to "harry" those under their charge by constantly worrying lest they should lose the train.

or to go with the person who does so, in order to avoid the possibility of mistakes.

For a gentleman to offer to attend to a lady's luggage, leaving her meantime in the ladies' room.

For a gentleman to buy the tickets and assist in checking the luggage of a lady who is under his charge; he should also give her her choice of seats, put her bundles in the rack, offer to get her refreshments, newspapers, or books, and ask her, in the course of a journey of several hours, whether she would not like to walk up and down the platform at the stations.

For a lady to repay a gentleman for her travelling expenses.

For a young lady, or an inexperienced one, to have her friends meet her in the station at the end of a railroad journey.

For a gentleman to accompany to her final destination a young or inexperienced woman who is under his charge, where no friend comes to meet her at the dock or station; he should do the same thing for an elderly woman, if the hour of arrival be

**It is not the Correct Thing**

For a gentleman to leave a lady standing alone in a crowded station while he attends to her luggage.

To insist upon being at each station an hour before the train or boat starts.

For men who can read the sign "Ladies' Cabin," calmly to take their seats in a part of the ferry-boat which does not belong to them, allowing the rightful occupants to stand up.

For a young lady travelling alone to take a hack at a railroad-station in New York or any other large city with which she is not thoroughly acquainted.

To expect a gentleman, other than an intimate friend, to accompany a lady who has been casually put under his charge, beyond the railroad-station at the end of her journey.

For women to consider that their privileges are

late at night, or if any other circumstance render it unfit for her to travel without his protection.

For a gentleman to offer to help a lady who appears to be in need of assistance, even though she be a stranger to him. Thus if a lady should be burdened with many packages, or should have several children under her care, it might be difficult for her to change cars, or go on shore from a steamboat, alone and unaided.

For a gentleman to offer to open or shut the window for any lady.

For married or elderly ladies who are making a long journey, to converse with their fellow-travellers in moderation, — if this should be agreeable to both parties.

For one gentleman to talk with another who is a stranger to him, if this be mutually agreeable.

To remember that the reporter also travelleth, and to be wary of what one says to strangers.

To remember that, in ordinary cases, a travelling acquaintance is considered to end with the day's journey.

**It is not the Correct Thing**

their rights, or to forget to bow graciously and thank courteously and *audibly* any one who may have shown them any politeness.

To force your conversation upon any one who evidently does not desire to hear it.

To talk about one's own private affairs, or those of anybody else, with a stranger.

For gentlemen (?) to try to enter into conversation with young ladies who are unknown to them.

For young ladies to enter into conversation with or accept favors from strangers, especially if these be young men.

To be on familiar terms with one's fellow-passengers on a sea-voyage or a long overland journey, and then treat them as strangers at a subsequent meeting.

To weary a travelling companion with a constant and uninterrupted flow of conversation.

To call upon a person whom one has met in travelling, unless specially invited to do so.

To sit down in the same seat with a stranger in a railroad-car without any preface or apology. It is

### It is the Correct Thing

To reply politely if any one speak to you.

To ask a person sitting in the same seat with yourself if he would like to look at your newspaper.

To read part of the time, when travelling in company with another person, after having offered him (or her) a book or paper.

In a railway-carriage, to ask a person whether the vacant half of his seat be engaged, before sitting down in it.

To turn over a car seat (which has been reversed to form a resting place for bundles, etc.) where it is the only unoccupied one in the car, after inquiring politely whether it be engaged or not.

For a gentleman to offer his seat to a lady who is standing in a railway-carriage. It may not perhaps be considered obligatory to do this, but it would certainly be polite.

To wait till the passengers who wish to leave have had a chance to get off a train, boat, or horse car, before attempting to get on board one's self.

To behave at a hotel-table as one would at a

It is not the Correct Thing.

especially rude for a gentleman to treat a lady in this way.

To expect to take up more than one place in a seat when the car is full, or to turn over a seat and then look daggers at a person who dares to take an unoccupied place in it.

To intrude one's self on a party of people who have turned over a seat, when there are other vacant places in the same car.

To put one's feet on the seats.

For a person, not the owner of an accident-policy, to put his head, arms, or feet out of the car-window.

To crush or crowd or jostle against people in getting on or off cars or ferry-boats.

To imagine that it is necessary to eat everything within reach at a table d'hôte dinner, in order to get one's money's worth.

To sing or talk loud on the deck of a steamboat, or outside the staterooms, after the rest of the passengers have gone to bed.

To scream or shriek or behave with selfishness

table in a private house; that is, in a quiet and gentlemanly or lady-like manner.

To say "sir," or "madam," when speaking to or thanking a stranger.

To remember that the world is very small, and that it is very unsafe to behave ill in a foreign country, imagining that the news of one's behavior will never reach home.

To be quiet and courageous in the presence of danger.

To remember that the partition-walls on steamers and ships, and even in hotels, are very thin, and to avoid reciting one's family history loud enough for the occupant of the next stateroom or chamber to hear it.

To accept cheerfully the small, inevitable ills of any unpleasant situation.

To keep the American eagle very quiet when one is travelling in foreign countries.

To remember that swearing at foreign officials is a dangerous game, and that those who play at it often find themselves in prison.

**It is not the Correct Thing**

or brutality in time of danger, or to imagine that all women are cowards, and all men brave.

To take a chair which another person has just vacated, without waiting to see whether he means to return to it.

To grumble constantly at the accommodations for travellers, or at the lack of the same.

To say, in case of a slight squall at sea, "Captain, is there *any hope left?*"

To make unfavorable comparisons between one's own town or country and the locality where one happens to be.

To instruct the ignorant foreigner about his own country or customs, since he probably will not value the information.

To treat the natives of a foreign country in a condescending or supercilious manner.

To ask acquaintances, or persons who are not one's intimate friends, to execute commissions while they are travelling in Europe or elsewhere.

### It is the Correct Thing

To show proper respect to the worshippers when one is within the precincts of any religious edifice, taking off one's hat, moving about quietly, if at all, and avoiding anything that might offend the belief or prejudices of others.

To tell the truth at the custom-house.

To remember that the traveller is the natural prey of the landlord.

To ask one's relatives or intimate friends when they are about to visit other cities or countries if they can conveniently execute a few small commissions, and to give them the money therefor.

To remember that it is neither customary nor safe for a lady to walk abroad alone in the cities of Continental Europe.

For older ladies to give friendly advice, in a kindly spirit, to young ladies travelling alone, if they see occasion for so doing.

To remember that those who are in the seat behind, feel the draught from an open window more strongly than the person who is sitting beside it.

### It is not the Correct Thing

To talk out loud, or (for a gentleman) to keep his hat on in a religious edifice.

To smoke in cars or in public places in the presence of ladies.

To spit on the floors of public conveyances, waiting-rooms, railway-stations, etc.

To open a window in a railroad-car without asking those who are sitting within reach of the draught whether they object to it.

To ask any one to execute a shopping commission abroad without giving him the money necessary to pay for it.

To leave the door of a railroad-car open.

For commuters to occupy an entire seat for each person, allowing parties of ladies to look in vain for an unoccupied seat, and not offering them a chance to sit together.

To be disobliging in the smoking-car, preventing other men from playing whist because one is too selfish to change his seat.

To accept a "light" from another passenger, and omit to thank him for this or any other civility.

### It is the Correct Thing

For a gentleman who wishes to surrender his seat to a lady to rise before making the offer, and make it in a courteous manner.

For a gentleman to give up his seat to a lady.

For a lady to bow courteously to a gentleman who offers her his seat, at the same time thanking him *audibly*.

For all passengers to be prompt and obliging about moving up and making room for other persons.

For a gentleman to offer to pass up the ladies' fares in a car or stage where there is no conductor.

For a lady who feels ill, or very much fatigued, to say courteously to a gentleman that she does not feel at all well, and ask whether he will be so kind as to give her his seat for this reason.

To avoid crowding or pushing against other persons, or sitting on their clothing, when one takes a seat.

For gentlemen to get off the steps of a crowded horse-car platform when a lady is about to leave the car.

**It is not the Correct Thing**

For a gentleman who wishes to offer a lady his seat, to sit still and beckon to her to approach.

For a gentleman to remain seated while an old or lame woman, or a woman with a baby in her arms, stands up.

For a lady to seem in any way to demand the seat occupied by a gentleman, or to hint that he ought to vacate it.

For a gentleman to take a seat that has been vacated, while there are ladies standing up.

For passengers to sit sidewise, or take up more than their fair share of the seat, in a crowded car.

For a young and strong woman to expect an elderly man to give her his seat.

To tread on other people's feet, or deposit baskets or bundles on them.

For gentlemen to remain standing on the platform in such a way that a lady will be obliged to crowd past them in order to get off the car.

### It is the Correct Thing

To remember that "time is money" to some one, if not to yourself.

To remember that "short accounts make long friends."

To remember that Professor Webster murdered Dr. Parkman because the latter dunned him so persistently.

To make an agreement as to all particulars whenever it is possible to do so before closing a transaction.

To remember that a contract can be broken only by consent of both, or all, the parties to it.

To remember that the solvent debtors pay in reality for the bad debts of a firm.

To remember that one failure makes many.

To be righteously indignant if a bill which has been already paid is sent in a second time.

To pay washerwomen, seamstresses, and other persons employed by the day very promptly. They should be paid at the end of each day or week.

For employés to improve their spare time, and for employers to encourage them in doing so.

### It is not the Correct Thing

To become surety for another person, or to indorse notes for him, unless one be prepared and able to pay them if he fail to do so.

To dun a debtor in a persistent and unpleasant manner.

To run up bills without keeping any account of them.

To buy what one does not need, merely because it is "cheap."

To purchase on credit where one can as easily pay cash.

To buy goods on credit without knowing their precise cost, or without fixing the time for payment.

To be angry at the presentation of an unpaid bill.

To allow washerwomen or other persons who are day-laborers, and dependent on their daily wages for their means of subsistence, to call several times for their pay, thus wasting time precious to them, and perhaps causing them suffering and privation.

To fill one's office or counting-room with tobacco-smoke.

### It is the Correct Thing

To beware of false pride and an affectation of gentility in business, as in social relations.

To remember that it is no child's play to succeed in business of any kind.

To remember that in the midst of the battle of life there is no time to learn its tactics, which must be mastered beforehand by every soldier, lawyer, business, or professional man.

To be willing to work hard, and concentrate one's whole attention upon whatever one is doing.

To remember that the knowledge of a trade or profession is in itself a capital.

To remember that many college-bred and other well-educated men now work with their hands at farming and in technical callings, thus proving that they do not consider manual labor as degrading, while the sons of small farmers desert their farms and refuse to work with their hands.

To remember that where one knave succeeds, a hundred fail.

To remember that a character for probity is a capital one need never lose.

**It is not the Correct Thing**

To be "above one's business," or to imagine that work is degrading.

To be unwilling to learn a trade or business thoroughly, or to imagine that one can succeed in a business, trade, or profession without a thorough training for it.

To neglect or despise a fraction of a cent.

To sew good cloth with cotton thread.

For young men and women to leave comfortable homes in the country and crowd to the cities, forcing down the price of labor, and then grumble because they do not succeed in their undertakings.

To think it more genteel to be a counter-jumper, at another man's beck and call, than a farmer or a tradesman and "one's own master."

To imagine that all rascals succeed in life.

To gamble or speculate with money which one cannot afford to lose.

### It is the Correct Thing

To make a business letter intelligible, expressing the exact meaning of the writer, and to make it also legible and brief.

To remember that a business letter should be extremely courteous in tone.

To put the full date, address, and signature in a business letter, and to answer all the questions of one's correspondent.

To put the full address of one's correspondent on the envelope of a business letter — giving the name of the county, and that of the State.

To address a letter to a firm, "Messrs. R. H. Macy & Co."

To begin a letter to a firm in this way, —

Messrs. R. H. Macy & Co.
GENTLEMEN:

To enclose stamps sufficient to cover the weight of the manuscript when sending to an editor a manuscript which is to be returned if not used.

For an editor of a magazine or weekly paper to send cheques to the contributors when their articles

**It is not the Correct Thing**

To write a letter on a matter of business in an ambiguous or rambling style.

To make unnecessary repetitions, or to be unduly curt, in a business letter.

To sign a letter with "Messrs." prefixed to the signature.

To be impolite to an editor, or annoy him with frequent letters, or unreasonable requests.

For the editor of a weekly or monthly publication to refuse to return a manuscript to the sender where stamps are enclosed and address given.

For an editor of a magazine to accept an article and publish it, and then compel the writer of it to dun him repeatedly for his pay.

**It is the Correct Thing**

are published, and to send also to each of them a copy of the magazine containing his article.

For a contributor to write to the editor of a newspaper and ask to have a cheque sent to him, after the publication of one of his articles or a series of them. It is customary, however, in some of our large cities for the contributors to the great dailies to call at the newspaper offices, and get the pay due to them.

To remember that editors and publishers are very busy people, and to make one's visits to them as brief as possible.

To be uniformly polite in business relations, and to remember that a pleasant manner is almost always a passport to success.

To avoid as far as possible a "professional manner," such as one sometimes observes among doctors, clergymen, lawyers, and others.

**It is not the Correct Thing**

To expect that communications to a daily paper in a large city will be returned if not used.

To send a manuscript to an author upon whom one has no real claim, and to ask him to read it over and give his opinion of it.

To force one's way into an editorial or other sanctum, or to insist upon seeing busy people on one's own business.

To be gruff or disobliging in business relations, or to be too diffusive or over-zealous.

For a self-made man to boast continually of his own work; namely, himself.

To abuse or be careless of a hired house or horse, or any article belonging to another person.

### It is the Correct Thing

For employés to be patient, cheerful, and obliging.

For employés to remember that it is their business to wait upon customers, and to be civil to them.

For a salesman to prove that he respects himself by showing due respect to others.

For a salesman to advise a customer, or assist her in making a choice, *if asked to do so*.

For a shopkeeper to be as polite to a poor customer as to a rich one.

For salesmen to remember that customers cannot always know just what they want until they have seen the new fabrics of the season, and that a customer has a right to walk through a shop, looking at articles for a reasonable length of time, without being compelled to purchase anything.

To remember that the feminine for "man" is "woman;" for "sales*man*," "saleswoman;" and

### It is not the Correct Thing

For employés to be uncivil or cross to customers because the shop is crowded, or because they are tired.

For employés to talk to each other while customers are awaiting their attention.

For employés to be impertinent to customers, or to make remarks upon them in the hearing of other customers.

For a salesman to advise a customer when he has not been asked to do so.

For customers to look over goods and take up the time of the salesman, without any real intention of making a purchase, or because they wish to see the new styles, in order to copy them in their home dress-making.

For a salesman to be sulky if a customer do not purchase his goods.

For employers to be harsh or arbitrary in their treatment of employés, especially where these are children.

To use the expression "sales-lady," which is quite as absurd as to say "a sales-GENTLEMAN."

**It is the Correct Thing**

that while a saleswoman, like any other person of her sex, may or may not be a lady, she is still a woman, and if she be engaged in selling, a saleswoman.

For a customer to know beforehand as nearly as possible what she wishes to buy.

When one intends only to look at articles, and not to buy till another day, to say so in the first instance.

If one wish to see a piece of goods nearer the light, to ask the clerk politely if he cannot bring or send the material to the desired spot.

To hold the door open for a person who is entering or coming out of a shop just behind one. The second comer should in her turn take hold of the door as she passes through the doorway.

To shut the door!

For salesman and customer both to say "Thank you!" when a sale is completed, and the package, or change, handed to the latter.

### It is not the Correct Thing

For customers to speak sharply to employés, or be rude to them.

For customers to expect to be allowed to carry valuable dress-goods or other articles to the door of a shop, or to scold and make an outcry because such an unreasonable request is refused.

For gentlemen (?) to try to flirt with saleswomen and annoy them with foolish speeches.

To let the door of a shop slam in the face of another person, or to allow a stranger to hold the door open while one passes through the doorway, without making any attempt to hold the door open for one's self.

For sales men or women to insist that an article matches another perfectly, or that it is "just what the customer wants," when the customer expresses a contrary opinion.

To allow a person to buy damaged goods without knowing their real condition.

### It is the Correct Thing

To wear mourning dress after the death of a near relative. It is not now considered obligatory to do so, however, many persons objecting on principle to this custom. Some persons merely avoid wearing colored garments, and wear black materials of any sort, instead of the regulation mourning dress.

To remember that all children, and almost all men, greatly dislike mourning dress.

To wear plain lustreless black woollen stuffs and crape when one is in deep mourning.

For a lady who is in deep mourning to have her garments made up in a very simple manner. She can, if she please, select expensive materials of fine texture for her wardrobe.

To wear lustreless black silk trimmed with crape in the secondary stages of mourning.

To wear black woollen materials trimmed with lustreless silk or black braid, and bonnets made of or trimmed with silk, in ordinary mourning.

To wear in deep mourning a veil of nun's veiling or crape, thrown back over the bonnet, with a veil of black lace net over the face.

### It is not the Correct Thing

In the opinion of most people to wear mourning dress for as great a length of time after the death of a relation as was formerly the fashion to do.

To wear mourning dress, and especially crape veils, for an excessive length of time, forgetting that the long-continued sight of such gloomy garments will be apt to depress the spirits of a whole household.

To wear mourning dress of an ostentatiously sombre character. It is especially inappropriate to do so in cases where the mourner is not in reality in deep sorrow.

For a lady who is wearing deep mourning dress to have it trimmed in an elaborate manner, or overloaded with crape.

To wear bright jet trimmings in deep mourning.

To wear velvet when one is in deep mourning. Thus a crape hat and veil, and a mantle of embossed velvet, would present an incongruous appearance if worn together.

### It is the Correct Thing

To wear a crape veil over the face at a funeral, and perhaps for a short time thereafter, if the wearer crave its protection.

To wear black silk, without crape, for complimentary mourning.

To remember that there are in this country no general laws laying down the exact length of time during which mourning should be worn.

For widows to wear deep mourning, including crape veil, during two years, some widows retaining a deep mourning costume during life.

For a widow to leave off her weeds when she has become "reconciled" to the death of her first husband, if a decent length of time have elapsed since the event.

To wear deep mourning for a parent during one year, and lighter, or ordinary mourning, during a second year; some persons continue to wear deep mourning dress, with crape veil, for two years.

To wear mourning for a brother or sister during one or two years, — deep mourning at first, and lighter mourning afterward.

### It is not the Correct Thing

To wear a crape veil over the face, thus perpetuating a barbarous and very unwholesome custom which is rapidly falling into desuetude.

To ask a person who is dressed in deep mourning what relative he has lost.

To wear violet and lilac in half-mourning, as was formerly the custom.

For a widow who is still wearing her weeds to carry on flirtations or angle for a second husband.

For any one save a widow to wear a widow's cap either under a bonnet or without it.

In the opinion of most persons, for the mother or other relations to wear crape after the death of a young child, or to wear mourning for it during more than a year.

To wear deep mourning dress during long periods of time for one's husband's relatives, or for persons whom one has never seen, or has never known intimately.

### It is the Correct Thing

To wear ordinary mourning during three or six months for an uncle, aunt, or grandparent; many persons do not put on mourning at all, however, except for very near relatives.

For parents to wear mourning for grown up sons or daughters during one or two years.

To remember that the idea of paying proper respect to the dead enters into all our theories of mourning, and that this respect is specially due to older persons.

To remember that the strictest and most formal observance of mourning customs is not necessarily the concomitant of the most sincere grief, and that to some persons long periods of strict seclusion are extremely depressing, as well as unwholesome and injurious.

For a gentleman to wear a weed on his hat after the death of a near relative. Some gentlemen put on complete suits of mourning; but the majority, especially in the Eastern States, do not do so.

For men to remain in seclusion after the death of relatives during a shorter period than women,

### It is not the Correct Thing

To go into society, to receive or to pay formal visits, when one is in deep mourning.

To continue to darken the windows of a house after a funeral has taken place, thus rendering it damp and unwholesome.

For older persons to expect younger ones to remain for long periods of time in strict seclusion, shrouding sensitive youth in perpetual gloom.

For young people to be unwilling to pay proper respect to the dead during a suitable period of time.

To be unkind or uncharitable in one's judgment of the conduct of those persons who do not believe in a very formal observance of mourning customs.

To go to a concert within three months, or to the theatre or other public place of amusement within six months, after the death of a near relative.

For a man to appear in gay society shortly after the death of a near relative or of his wife.

**It is the Correct Thing**

since the business and affairs of the former necessarily call them abroad.

For a widower to wear mourning during two years, if he remain single so long.

To wear black or quiet colors at a funeral, especially that of a relative or intimate friend.

To call within a month at the house of a friend or acquaintance where there has been a death; intimate friends call before or after the funeral.

To call upon strangers, or in the country, upon neighbors, who are in affliction. Some sad cases have occurred where people were entirely neglected by their neighbors, each person supposing that some one else had called and offered assistance or sympathy.

To use all possible tact when making a visit of condolence, carefully avoiding the introduction of any subject which might cause additional distress to those who are in sorrow, and showing one's sympathy more by manner than in words.

To give a person who is in deep sorrow an opportunity to speak of what lies nearest his heart, rather than to mention the subject one's self.

**It is not the Correct Thing**

For ordinary acquaintances to expect to be admitted, when calling upon persons who are in affliction.

For any one to feel hurt because a mourner, in the first prostration of grief, refuses to see him.

To gratify one's curiosity at the expense of the feelings of those who are in sorrow.

To appear intrusive or seem indifferent when calling upon a person in affliction.

To express one's sympathy toward a person in affliction if one meet him in the street or other public place.

When making a visit of condolence to express a wish to hear the details of a person's last illness and death, forgetting how painful these subjects must be to a near and dear relative of the deceased.

### It is the Correct Thing

For intimate or old friends to send brief letters of condolence to those who are in affliction, offering affectionate sympathy and religious comfort, if they feel sincerely moved to do so.

To send letters of condolence promptly, if at all.

To lay aside mourning dress, and to appear in white, gray, or purple at the wedding of a relative or intimate friend.

### It is not the Correct Thing

To write long or formal letters of condolence, or to preach to persons in affliction, telling them they must be resigned to the will of Providence.

To wear a mourning or any black dress at a wedding.

For persons in deep mourning to go to large or gay weddings.

**It is the Correct Thing**

For members to make themselves familiar with the rules and regulations of the organization to which they belong, and to obey these laws.

For a member of a small social club — such as a dining-club — to blackball any person whose society is not congenial to him. (The reason of this rule is evident. It would destroy the very object of the existence of a club of this sort, — namely, mutual good-fellowship and common social enjoyment, — if a member whose society was unacceptable to some of his fellows should be thrust into the circle to mar its harmony.)

For the governing committee or other members of a large club to lay aside personal prejudice when voting upon the admission of a new member, and for them to take into consideration these questions only: Is the record of the gentleman in question a clear one? Is he in all respects eligible to form one of an assembly of gentlemen? (This rule does not militate with the foregoing, because the circumstances of the two cases are entirely different. A large club forms a little world in itself,

**It is not the Correct Thing**

For a member of a small social club to persist in proposing for membership a person who has been repeatedly blackballed by the same club. In some organizations it is provided by law that no person shall be a candidate for election within a specified period of time after admission has been refused him ; but in those clubs where no such provision exists, members should be very careful not to force upon their associates a person who may be uncongenial to them, since those who have blackballed such a candidate several times will in many cases ultimately relinquish their opposition, not because they are convinced that they have been in error, but because they do not wish to appear disobliging.

For one of the governing committee or other member of a large club to blackball from spite or any personal motive a gentleman who has been proposed as a new member. If the latter have a good record, and if he be in other respects eligible

and the members of it are not necessarily on intimate terms with one another, — indeed many of the members often do not even know each other. Therefore it is not essential that they should all be mutually congenial.)

For the members of a club to make themselves agreeable, or at least not disagreeable, to their fellow-members. A gentleman is supposed to behave at his club-house as he would at his own home; it is therefore evident that he should be courteous, and show a spirit of tolerance toward others.

To respect the rights and comfort of others, and speak only in a low tone of voice in the reading-rooms or library.

To be careful of the club property, and refrain from destroying or mutilating books, newspapers, etc.

To remember that the law which forbids giving fees to servants is strictly enforced in most club-houses, and is not by any means a dead letter.

For gentlemen to wear evening-dress when they take late dinner at a club, if they wish to do so,

**It is not the Correct Thing**

as a member of the club, he ought not to be kept out of it to gratify the personal pique or whim of those in power.

To appear selfish or greedy; to monopolize always the best arm-chair, or the most favorable position in the favorite bow-window or elsewhere.

To make a practice of dining early, in order to get more than one's share of some article of which there is a limited supply.

To demand from the waiters an undue amount of attention.

To become unduly excited about matters relating to religion or politics, or to endeavor to instruct a circle of persons who have expressed no desire to hear a lecture.

To boast of one's social or other successes.

To take books, pamphlets, magazines, or other property of a club, away from the club-building.

To monopolize an undue proportion of newspapers and magazines, especially at a club where there is only one copy of each publication.

**It is the Correct Thing**

but not otherwise. As it is now the custom for gentlemen to wear evening-dress in the evening, most young men of fashion do so at their clubs; but a gentleman can appear in morning-dress if he prefer, just as he could at his own home.

To conform to the rules about smoking, — avoiding pipe-smoking where it is forbidden by the rules of the house, and smoking only in those places and at those times when it is allowed.

For members to avoid speaking about ladies, within the club precincts. (The recent club-scandal in New York, and its consequent lawsuit, make it patent to every one that a gentleman ought not to introduce the name of a lady into a conversation at a club-house; for though he may do so in an entirely respectful manner, his words nevertheless give an opportunity to the thoughtless or evil-tongued to make careless or injurious remarks about the person in question.)

For a stranger to avail himself of all the privileges of club-membership during the time that he is the guest of a club, whether it be for a day or a month.

### It is not the Correct Thing

To be curious as to the doings or sayings of other members or to try to find out what they are having for dinner.

For a member or guest to send a servant or employé of a club out of the club-house on any business of his own, without first obtaining permission from the clerk or superintendent.

To bring a dog to a club-house.

To play games on Sunday at a club-house where this is not allowed.

For club-members to be careless in their remarks, or to indulge in talking gossip or scandal. Although a gentleman is no longer obliged to answer for his words with his sword, as was the custom in the days of our ancestors, he should for this very reason feel in honor bound to be a law unto himself, and to remember that *noblesse oblige*.

For the guest of a club to introduce another person into the club-house. (This would obviously be an improper proceeding, and a violation of the laws of hospitality.)

**It is the Correct Thing**

For the guest of a club to conform to its rules and regulations, remembering that the friend who introduced him will be held responsible for any violation of these laws on his part.

For a club-member to be extremely careful not to introduce to his club persons for whose character and respectability he is unable to vouch, since the member who introduces a guest to a club is responsible not only for his behavior, but also for any debts which he may contract.

For the guest of a club to leave one card on the last day that he visits it, addressed "To the President and Members of the —— Club." This card is in reality a P. P. C. card, and should be handed to the clerk at the desk, or put in a frame provided for the purpose at some club-houses, or in the frame of the looking-glass. Some clubs have a scrap-book, in which are pasted the cards of distinguished guests.

**It is not the Correct Thing**

For any person, member or guest, to wear his hat in the club-restaurant. (According to the rule in our American cities, no gentleman wears his hat at a club house while eating either luncheon or dinner; but in London it is considered allowable for a gentleman to do so at luncheon, even at the fashionable club houses. An English nobleman lately caused no small commotion in New York club-circles by wearing his hat while he ate his luncheon. The members of the club where the incident occurred were much offended at this act of unintentional rudeness.)

To present a guest in a formal manner to the officers or members of a club, unless he ask for such presentation, or unless there be some special reason why it should be made.

THE END.